# CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 7, 1835. NO. 704.—VOL. XIV.—NO. 26.


## RELIGIOUS MISCELLANY.

Extract from a late Charge to the Clergy of Ohio, by Bishop McILVAINE.

There be some, who seem to hope for but little effect from the plain, faithful preaching of the cross, except in proportion as it is mixed up with certain artificial expedients of arresting attention and exciting emotion. There is an appetite for excitement and novelty in the mode of awakening and converting sinners, which seems to be rapidly increasing in some quarters of the Church of Christ, as well in an insatiate thirst for more potent stimulants, as in the number of its subjects. It is lamentably discarding the simplicity of the Gospel, and substituting a kind of preaching, which, with a special pretence of faithfulness and much redundancy and painful irreverence in the use of divine names, is sadly wanting in divine things and spirit; laying almost exclusive stress upon a few disjointed members of gospel truth, and producing most deformed examples of gospel efficacy.—There is something too tame and sober in the old paths of inspired preachers, for the taste of some in these days. *To teach* as well as *preach*—to go the round of christian truth, instead of being confined to one or two of its more striking parts, has become the "strange work" of many. To excite the sensibilities by swollen representations, rather than to enlighten the conscience by sober and practical exposition of scripture; to produce effect by drawing lines of visible separation among the people, by bringing the incipient anxieties of the heart into dangerous and unbecoming publicity, and by the hurrying forward of those, whose minds are yet unsettled and unexamined, to an open profession of religion and perhaps a forward lead in devotional exercises, has become the mournful characteristic of much of the ministry that is called evangelical. It may boast of many converts; but time will show, that it boasts "the lame, the halt, and the blind." It is but another road, though a very short one, to all formality, coldness, and spiritual death.

### TO PARENTS.

In reading the life of a very eminent minister of the gospel, a short time since, who had in the early part of his life, embraced the destructive principles of Infidelity, and who, by the special interposition of Divine Providence, was brought to consider his ways and return unto the Bishop of his soul; I learned that the reason of this awful departure was from so unnatural, but, 'tis to be feared, so common a cause, as to deserve the serious consideration of every parent, and especially, of those professing godliness. His parents were of this character, though unfortunately belonging to different branches of the Church of Christ.—They had in his infancy consecrated him to the Lord, by the *solemn rite of Baptism, but instead of discharging their duty* to their child in "training him up in the way he should go," as they had promised by this act to do, they were each endeavoring, as soon as he came to the years of understanding, to instil into him, and bias his mind to favor of, the nonessential doctrines of their individual church. And instead of kneeling at the family altar, morning and evening, with their child, and supplicating the blessing of Heaven to rest upon him, they were not unfrequently heard by him, engaged in warm and bitter disputes about their little church differences, while, at the same time, they were forgetting the weightier matters of the Law. And, as might have been expected, from such an example by parents, he was, at an early age, led to believe that religion imparted to the mind no peace and consolation, but caused contentions and strifes. And finally, he came to disbelieve the Divine authority of the Holy Scriptures, which alone are able to make us wise unto salvation. Now, I appeal to every parent who has the care of immortal souls committed to him or her, and ask, is it not important, how you mould their eternal destiny, when your *example* is so likely to be followed, and to lead either to eternal happiness, or misery, beyond the grave?—*St Souis Obs.*

QUESTION.—Are not many adults affected in the same way as this child, by similar disputes?

### MURDER OF THE MISSIONARIES

The violent deaths of Messrs. Munson and Lyman, have been already mentioned in the Register. They went to the South-western coast of Sumatra from Batavia in June last, and proceeded on the 23d of that month, towards the country of the Battas on the North-western part of the Island. They entered on their expedition attended with extreme difficulty, with great ardor, and the following is the account of the heart-rending result.

With such feelings and wishes they commenced their journey on the 23d of June. The residue of the sad story is derived from the narration given by *Si Jan*, a faithful attendant, who had accompanied them from Batavia. He is described by Mr Medhurst as an honest, simple-hearted man, who has long been conversant with the mission family at Batavia.

The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter, and one or two other natives. The postholder and another Dutch officer attended them beyond Tappanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered from the burning sun. It was only at the end of each day's journey, that they found anything like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. when they arrived at a village, they were immediately surrounded by multitudes of natives, men, women, and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

Si Jan remembers but one instance, after their departure from Tappanooly, in which the natives attempted to persuade them not to proceed. That was on the second night after their departure, when they fell in with a Rajah Swasa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he would write them from Tobah. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

About four o'clock in the afternoon of Saturday, June 28th, they came suddenly upon a log fort, occupied by a number of men armed with muskets, spears, etc. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming upon them from one side and from the rear. The coolies immediately threw down their burdens, and fled on the other side. The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands and entreated them to wait a little and come to an explanation. Mr Lyman then told Si Jan to call the interpreter. Si Jan ran a short distance to call him, but not seeing him, he turned round to go back to Mr Lyman, when he heard the report of a musket, and saw Mr Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr Munson who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given him by Mr Munson, was the next victim. On seeing the fate of the two missionares, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tappanooly.

The newspapers have said, that the bodies of our brethren, after being thus barbarously deprived of life, were eaten by the Battas. It would be gratifying could the contrary be proved. This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehensions of danger till the moment of their departure, and then they were dismissed suddenly and with a single pang, to their eternal rest.

### LETTER FROM ASIA MINOR.

From Mrs Eliza C. A. Schneider, to Rev. Dr Junkin, of Easton, Pa.

*Broosa, Asia Minor, Aug. 11th*, 1834.

We are surrounded by thousands and hundreds of thousands, who know not God.—Mahomet, and not Christ is the [illegible] the Koran, and not the Bible contains their directions for salvation. Or I might have said, of the Mohammedans—There are many in Turkey who bear the *Christian* name, and who have *only* the name. The words of our Savior may be emphatically applied to these nominal Christians: "Salt is good,—but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth, good for nothing but to be cast out under foot of men." There is but little or no difference, between the Greek and Armenian churches, and no *vitality in either*. The religion of both consists in an useless round of unmeaning ceremonies. Most of the people can neither read not write. It is improbable that all the priests even can read;—they are usually from the lower orders of the people. They use their efforts to prevent the people from becoming enlightened, fearing to lose their influence over them. They are extremely apprehensive the people will become Protestants, through our influence. Measures were taken to prevent our obtaining a house, (by the Bishop) but to no effect. He then addressed a letter to the people, which was read in their church, charging them to have no intercourse with the heretics, (referring to us.) His efforts were all unavailing. The people seem desirous of being with us, and being instructed by us.

[From the New York Observer—Correspondent in England.]

### THE ESTABLISHED CHURCH [OF ENGLAND] A HOT-BED OF ERROR.

From the cause adready developed, viz. the want of a theological education, it must necessarily be so—that is, on the supposition, that some of the clergy turn out to be, or in the providence of God become, good and pious men—sincere and earnest preachers of the gospel. Ignorant of Christianity, as a system of consistent and harmonious truth, having never been taught, they become at once pupils without a guide. They have suddenly awaked to a new state of being. They have discovered their own errors, and to some extent the errors of those around them. They know not who, or what is right. They are just as likely, and perhaps more likely, from their peculiar circumstances and from the peculiar influences operating upon them, to jump into the wild regions of morbid fanaticism, than to fall into the wholesome atmosphere of truth. Of one thing they are persuaded: they must change their ground; but where to set their foot they know not. Hence the great diversity of doctrine in the English Church, as well among the fervent and honest preachers, as among those who do not care what they preach. There is no common standard, except the articles; and few have any respect for them, merely because they are the articles of the Church. Good, as they are, they are rendered suspicious and are greatly vitiated by the well known fact, that they are almost universally violated by layman and priest. It is scarcely in the human mind to respect that, which has been made the instrument of so much corruption. There is no little danger that the *Creed* will lose its authority and go into contempt, with a mind that has just opened its eyes to discover that almost every thing about it, that is in connection with that Creed, is wrong.

Hence it has been observed, as a common occurrence, that when a clergyman of the Establishment becomes an earnest and good man, he is very apt to run into some extravagance. The tendency of late has been (by sympathy, I suppose) to run into the doctrine of the Millenarians—the *modern* Millenarians.

The grand defect, no doubt, is the want of a theological education. I do not think there is a Protestant sect in the world, that is so deficient in this, as the English Church. Existing, as a part of the political fabric, they have not felt the need of it.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

### FRUITS OF MISSIONARY LABOR AMONG THE HEATHEN.

MR EDITOR,—The following article is copied from the Appendix to the twenty-fifth annual Report of the American Board for Foreign Missions, and written by Mr Lorrin Andrews, Principal of the High School at Lahaina, on one of the Sandwich Islands. I send it for a place in the Register, because I believe it will be read with interest. The facts here brought to light need no comment. I hope, however, such facts will lead our countrymen to look more *at home*, and see that our own parishes are supplied with schools and teachers, instead of spending their efforts in foreign lands, to reap little or no advantage, as the following abundantly proves. The writer says:

"Several of us have frequently conversed on the subject of Lancasterian schools, as being suited well to the wants of this people; but I believe there is now more hesitancy in saying so, however we may feel. It is well known that, on the Lancasterian plan of conducting schools, much depends on the faithfulness of Monitors. But at the Sandwich Islands there is no word for *faithfulness* in the language; of course the *thing* does not exist. And it is now my own opinion, after two years experience in teaching and introducing this system as far as I could, that if a school should be instituted entirely on this plan it would fail. In the High School I employ some native assistants, but they act the part of professors, rather than that of monitors.

It is remarkable that we are obliged to teach in a formal manner many things to this people which are easily understood by the most illiterate in civilized countries, or which they would find out by inference. And we are called upon frequently to answer questions which appears to us foolish. To mention only one: about three months ago, the wife of Kauwa, one of the Society Islands teachers, died; a very respectable, and I believe a pious woman. She died on a Sabbath day. Some few days after her death, the question was agitated among our Lahaina church members, whether or no she could now be happy? And the conclusion pretty generally, if not universally, was, that she must be miserable [illegible] dying on the Sabbath; in other words breaking the Sabbath; and as they had been taught that there was no repentance after death, it was not discoverable at all by them how she could be saved. This reasoning was among the best informed people of Lahaina, who have enjoyed almost ten years of faithful instruction. Kaio, my teacher, who for thought, reflection, and knowledge of the Scriptures, stands third, if not second, on the islands, was completely puzzled with the question, and came to me for a solution.

Mokee, the teacher of the Princess's school, is a young man of some considerable mind when led on to think, but knows not how to spur up himself. In 1828, he was taught, with many others, the ground rules of arithmetic on the old plan, as far as into Reduction. He has continued teaching school ever since. At his examination in 1832, he had not added a single new sum, and probable had not gained a single new idea respecting arithmetic, though he had been teaching it at least every week for nearly four years. It ought to be stated, however, that they have no use for arithmetic in their ordinary transactions. They have very little buying and selling among themselves, and hence there is no stimulus, except the love of thinking, which is here considered a burden, instead of a pleasure.

The worst thing in their *reading* is, that they get no ideas. I have taken great pains to ascertain this fact, and I am convinced that ninety out of a hundred that are called readers, hardly know that any meaning *ought* to be attached to the words. Indeed a great many think there is a kind of mystery, or perhaps magic, in reading. Their notion is, that they must say over a word or two, or a sentence, and then from some quarter or another a thought will come to them; that is when we have any thought at all. I have spent hours at a time in the High School, trying to make the scholars believe that a word written on paper or printed in a book meant just the same thing as when spoken with the mouth.

From several things it is manifest to me, that the common readers understand but very little of what they read. For, *first*, they are not able after reading a sentence or paragraph, to tell any thing about it. The following is an instance not long ago. "Abraham died, being a hundred and seventy-five years old." I immediately asked, "How old was Abraham when he died?" The scholar replied "I don't know; I never heard; how should I know?" *Secondly*, when they miscall a word, or make a blunder so as to make perfect nonsense or a falsehood, they pay no attention to it, nor do they ever think of recalling it. *Thirdly*, it is universally the case, that when a scholar gets a little forward, and begins to know that there is a meaning in a book, or in words printed, he turns back when he makes a mistake, and corrects it. And the doing so is generally the first sign that they begin to get ideas in reading.

Oral instruction is better understood; though a wrong construction is put upon many things said in our preaching. A few months ago I preached at Kanipale, about eight miles from Lahaina; congregation about 1500. I took uncommon pains to make my sermon clear; it was written. The text was, "Jesus stood and cried, if any man thirst, let him come to me and drink." The body of the sermon was taken up in running a parallel between the feelings, conduct, and fears of a man perishing with thirst, and one earnestly seeking the salvation of his soul; and I supposed a man perishing with thirst on the top of the mountain near us. *I* thought the sermon must be understood. After meeting was out, a respectable looking man followed me into the house, and after sitting a minute said to me, "What is the name of that man who lived on the mountain?" Without replying directly to his question, I said, "Did you hear my sermon?" He replied "Yes." "Did you understand it?" "Yes, it was exceedingly plain." "Well" said I, "what did you learn from it?" "Why," said he, "there were two men, one upon a mountain and one on the sea-shore here; the one on the mountain was thirsty, and wanted the other to bring him some water." "Was this all you heard?" He replied, "Yes, that was all of it." Besides losing the whole tenor of the sermon, the man on the sea-shore was from his own imagination.

It ought to be stated that little time is spent in school. Those teachers who pretend to have school every day, (and they are very few,) have it only five days in the week, and not more than a half hour, or at most an hour at a time. And besides, they have long vacations. But the common practice is to have school only two or three days in the week, and about an hour at a time. Thus they go on till a proclamation is made by a governor or a missionary, to prepare for examination, then they wake up and make a real push for several days, if so many are allowed. Their memories are literally crammed with this and that to make a show. After examination is over, or rather exhibition, all is forgotten, they go on as before, until again summoned to examination.

It should be kept in mind, that the scholars in the native schools are in totally different circumstances from scholars in any other country or age. The great majority are adults, grown up in all the ignorance of heathenism; and the native teachers are dark-minded, ignorant men just like their pupils, and perhaps do not know any more than they. The mass of people gain nothing from conversation with those who are better informed, as in enlightened countries, for they are all alike unthinking. A person born and raised in a Christian country, though he should never go to school, or learn a letter, has unspeakable advantages for mental improvement above this people.

It is my opinion that the people attach very little if any more meaning to what they commit to memory, than to what they read. I mention only one fact that we have all noticed as singular. No chapter in all the New Testament has interested the people so much, as the genealogies in the first of Matthew and the third of Luke, and none have they been more desirous to commit to memory. The rows of figures also put down as sums in the little Arithmetic, ory, without the least idea of the nature or design of numerical figures, except the name and numerical value.

Instances of unfaithfulness of teachers are innumerable. I only mention two, though I might mention multitudes. They occur under my own observation every day.

Miss Ogden has had a school for children in Lahaina for two or three years, for which she occasionally employs native assistants. Not long since she employed Kaamoku, an experienced teacher and good woman, to teach a class. A few minutes after, passing by that class, Miss Ogden perceived the teacher standing in front of a little child, holding the book right end up to herself, and wrong end up to the child, and teaching it to read the words backwards.

Dr Judd, a short time ago, sent one of his most trusty scholars to hear a class read. On looking about the school, he perceived the man teaching a boy to read from the bottom of the page upward in the Testament.

The truth is, the people have been taught *any how*, so they are able, (if able at all) to read *any how*. It is a very common thing to see two, three, four, and sometimes as many as six persons, all reading out of one book at the same time, all reading loud, and each in a different place. When six are reading at once, the process is this. The book is laid down on the ground; or if in a house, in the middle of the room at the centre. The persons then prostrate themselves around as radii from that centre, with their heads over the book. Hence to some the book must be right end up, to others wrong end up, and others must read towards them, or from them, as the case may be. They always read loud in all cases, and generally each reads in a different place, though within the compass of the two pages spread before them. I have never noticed a native read silently to himself, and get any idea whatever. These remarks apply particularly to the best scholars on the islands.

The following is a pleasing specimen of memory, reflection, etc. A year or two after Mr Richards was stationed at Lahaina, Hoapili and some other chiefs in conversation with Mr Richards, inquired the name of the wood, of which the sheeves in the pully blocks of the ships were made. Mr Richards told them we called it *lignum vitæ*. This, however, they could not frame to pronounce, so Mr Richards gave the interpretation in their own language, thus, *laau o ke ola*, i. e. *wood* or *tree of life*. The conversation passed off, and nothing more was thought of it. During the second summer after I came to the islands, (that is, three or four years after the above conversation,) Mr Richards with his family spent several months at Honolulu superintending the printing of Acts and Genesis, and left me the only missionary at Maui. As the sheets of the above works were printed off, Mr Richards sent me a few, and I distributed them among the chiefs. Not many days after I had given out several numbers of the first sheet of Genesis, while I was lying on my bed in great agony with the sick headache, Hoapili the governor Kealiiahonui, Kehekili, and some of the lower classes of chiefs with their attendants, to the number of thirty or more, came to my house, inquiring very earnestly for me. Mrs Andrews told them I was sick, and unable to get up. They inquired whether I was able to talk? Mrs Andrews told them I could speak, but it would give me great pain to converse much. They seemed unwilling to go, and it was evident that they had business which in their estimation was of impertance. With Mrs Andrews' assistance I got up and went out into the room where they were all sitting. At this time I could converse but poorly in Hawaiian, though I could read and write it some. They commenced their inquiries by talking about ships and sails and ropes and pullies; at least this was all I could make of it. However, by perseverance, they led me along from one thing to another about a ship, until they came to a pully. "Well do you know the little wheel inside?" Yes. "What sort of wood do you call it?" I said *we* called it *lignum vitæ*. "O," said they with a great deal of satisfaction, "that is what Mr Richards told us." They now began to pronounce it, calling the words any thing and every thing except *lignum vitæ*. After a few minutes spent in trying to pronounce these words, and in correcting each others' pronunciation, they asked me what the meaning of it was in *their* language. I told them, *laau o ke ola*. Here again they expressed great satisfaction, saying, "So Mr Richards told us." And now every one who had it, pulled out of his pocket the first sheet of Genesis, and turned to the 2nd chapter and 9th verse, and inquired *if the* LAAU O KE OLA (tree of life) *there mentioned, was the same as that of which the little wheels in the pullies of ships were made?*

To get this question solved, was the object of their visit. The conversation lasted about an hour, and the exitement in my mind, together with the result, nearly cured my headache.

FOR THE CHRISTIAN REGISTER.

### ON THE SONSHIP OF CHRIST.

The article on this interesting subject, in the Watchman of Dec. 19, from our venerable brother has been most carefully examined. Cordially do his brethren, who dissent, in some respects, from his views, agree with him in regard to the importance of a correct understanding of the nature and character of the Son of God. Our desire is, by the grace of our Redeemer, to be united in the truth. Let us then with a single eye to that holy object, offer each other the reasons of our faith, and patiently attend to the intelligent objections of those who desire to speak the truth in love.

The question before us, is not whether Jesus Christ is or is not the supreme God, but whether he is or is not so, *as the only begotten Son of God?* Can we or can we not scripturally and rationally predicate *self-existent* and *independent* Deity, on *begotten* Sonship?

Our respected brother remarks, "It is said that the doctrine involves an absurdity. To which we would reply—when this can be proved, we engage to relinquish the doctrine; but we have no right to conclude that any proposition is absurd until we can understand the several parts of that proposition and discover and point out the discrepancies of them." Such an engagement is worthy of the intelligence of the writer. The condition appended is equally correct. The engagement repudiates a principle which exposes him who adopts it to the belief of the grossest errors. I mean the rejection of clear and valid objections to our views of a subject, because there may be something connected with that subject which is mysterious or incomprehensible.

Fully believing that the phrases "eternal Son" or "Sonship," and "eternal generation" (which are acknowledged to be unscriptural terms) "involve an absurdity," I shall attempt to offer the proof in strict conformity to the terms of my respected brother.

It is not to be presumed that our intelligent friend has in these unscriptural phrases adopted terms of which neither himself or his readers can have an understanding. "We can understand the several parts." We know the import of the terms "Son," "eternal," and "generation." We know that a son is a *distinct being* from his father—that he derives his existence from his father—and that the commencement of his existence is posterior to that of his father. We know that these facts are essential to the relation of sonship, and that no accidental circumstances can destroy or alter them. The questions whether a son is or is not as wise or as good as his father affects not these facts at all.

We understand the term "eternal" as it is used in connexion with "son" or "sonship" and generation. It is used in its strictly literal sense, *without beginning, always existing.*

We understand the terms "generation" and generated. In the case before us the term is used as Johnson defines it; "the act of begetting or producing." Thus we "understand the several parts of that proposition," that the Redeemer is the self-existent, independent and eternal God, as the only begotten Son of the Father by eternal generation. It appears to be no Herculean task to "discover and point out the discrepancies of them."

So long as language possesses any definite import it must be admitted that a son who has always existed in an impossibility. If we conceive of a being, who has always existed, we do not conceive of a *son*, for a son is necessarily a being begotten of or derived from another. If we conceive of a begotten or generated son, we do not conceive of a being that always existed. To say that a self existent being is begotten, is really no less an incongruity, that an unbegotten being is begotten.

The reply of our respected brother to the objections to his views, merits our candid attention. He remarks "that it is objected that the relation of father and son implies anteriority and posteriority; that is to say, the Father must have existed before he begot the Son. We reply—this objection is founded on false principles, for it supposes a point in duration when God began to exist, and another point in creation when he begot his Son."

It is admitted that the objection supposes the latter, but not the former. It is conceived that the declaration that "the Father must have existed before he begat the Son," no more implies "a point in duration when God began to exist," than the declaration that God must have existed before all things implies it. What discrepancy is there between the declarations that God always existed, and God existed before he begat his Son? Will our brother admit that the declaration "he was before all things," supposes that Jesus Christ "began to exist"? Has he fairly set aside the objection?

He remarks further, "Upon the principles of this objection we might well say, that God must exist before he formed purposes; which would be the same as to say, there was a point in duration, when God existed without purposes, thoughts, or intentions; which is absurd, because such a God would be no God at all." The whole force of this statement is founded on the supposition that it is as necessary to conceive of a period in duration when God actually formed purposes, as it is to conceive of a period in duration when he actually begat his begotten Son. But this supposition is inadmissible. The fact of God's having a *begotten Son*, necessarily involves the idea of a period in duration when he was begotten; but the fact of God's having purposes no more necessarily involves the idea of a period in duration when those purposes began to be formed, than the fact of his having existence necessarily involves the idea of a period in duration when he began to exist. The incongruity, therefore, which must ever attend the *unscriptural* phrase of an eternally *begotten* son, cannot be predicated on the *Scriptural* one of "eternal purpose."

Our beloved brother observes, "It is objected that the relation of father and son implied superiority and inferiority, supremacy in the Father, inferiority and subjection in the Son. To which may be replied, these circumstances are accidental, and not at all essential to the relation of Father and Son."

It would seem then, that if these circumstances were "essential to the relation" the objection must be admitted as valid. Indeed it must be obvious to every intelligent, unbiassed mind that if there is any thing "essential to the relation" which is totally incompatible with independent eternal existence, the opinion of our respected friend cannot be maintained. That it should be necessary to prove that this is the fact appears not a little surprising. Are not anteriority and posteriority of existence "essential to the relation"? Is not derivation of being essential to the relation? It is very true that accidental circumstances may attend the relationship, but can these destroy or alter its essential attributes? Suppose I should argue that because my son is wiser than I am, therefore he is as old, and no more derived his being from me, than I did from him. Should I not prove the truth of the premises by the absurdity of the inference? It is believed that dependence and consequently "inferiority" are not merely accidental circumstances but "essential to the relation" of the only begotten Son of the self-existent God.

It is remarked that "whatever inferiority may be implied in the relation of son to a father, it cannot be an inferiority of nature; it is inconsistent with all analogy that a father should beget a son, infinitely inferior to himself in nature."

Let us fairly apply the argument from analogy to the whole subject before us and see the result. Analogy indeed requires that a father should beget a son in his own likeness. It however admits that a son may be *in some respects* inferior to the father. Whatever may be inferred from analogy in respect to "nature," it must be admitted to be totally opposed to the doctrine at issue, viz. that Jesus Christ AS the *begotten Son*, is eternal, underived and self existent Deity, and the proposition that the self existent Deity is begotten, must stand or fall together.

B.

FOR THE CHRISTIAN REGISTER.

### CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. I.

#### THE NEW BIRTH.

I wish to make a few remarks on the new birth of a Christian. The Savior expresses the necessity of this event in the following terms: "Except a man be born again, he cannot see the kingdom of God." What mystery has been thrown around these words! and what mysteries have been imagined to lie couched in their concealment! Few passages of Scripture have been more completely misunderstood. Let us endeavor to remove the veil of mystery, and let us try to discover, behind it, the simple form and the beautiful lineaments of Truth.

1. What, then, *is* this kingdom of God, which a man cannot discern without enjoying the privilege of a second birth? It is, doubtless, the gospel dispensation, the kingdom of Christianity. And what does the expression, a second birth, or being born again, imply? Unquestionably, it implies admittance to this kingdom, and experiencing the influences of its principles.

The great misconception of this passage, so universal almost in our country and in all Christendom, seems to arise from misapprehending the sense of these two phrases; as if *to see the kingdom* meant *to attain to the salvation of heaven*, and as if *to be born again* denoted some mysterious and instantaneous change of disposition, produced by the Deity to fit man for heaven, without his striving to exert his own powers for that purpose. My *opponent* makes Jesus say: "Unless a man receive the supernatural influence of God, for the most part both immediate and at the moment, he cannot enter his heavenly kingdom." *My* view of the assertion of the Savior is this: Unless a man receive Christian baptism, or be born of water; unless a man experience the power of the Christian faith, or be born of the spirit; he cannot be a Christian,—cannot discern and feel the spiritual nature of the gospel kingdom. The birth of the spirit resembles the birth of the body: like the body, the spirit comes forth from darkness. It is ushered into the glorious light of the children of God. It opens its eye upon the illumination of Heaven around it, becomes accustomed to it, and gradually learns to love its appearing. Such is the soul's escape from the prison-house of sin, its discernment of gospel-truth, its feeling and welcoming its heavenly power.

Nicodemus was doubtless expecting, like most of his countrymen, that the Messiah would establish a temporal sovereignty. He was filled with astonishment and incredulity, when Jesus explained to him the spiritual nature of his mission. "How can these things be?" he exclaimed. "They seem an impossibility." I am come, Christ appears to intimate, not to conquer the oppressors of my country,—not to

found a monarchy of universal extent;—but I come to establish an empire of righteousness, indestructible as the Eternal himself. To this empire, to this kingdom of righteousness, I admit all who present themselves for admission: by the rite of initiation, baptism, I receive to the profession of my religion all who come with good motives,—sincere desires of improvement.

There is one historical fact, that I wish the reader to remember. It affords a fine illustration of this passage. It is this: the ceremonial of baptism was customary among the Jews even long before the coming of John the Baptist. It was customary, when gentile foreigners were admitted to the privilege of Jewish citizens, to baptize them. This custom much resembled our oath of allegiance or naturalization. Such foreigners were baptized, and, to employ the metaphor of Christ, were thus *born again*, that is, introduced into a new-adopted country. But was this all? Did their new birth end here? Far, infinitely far, from this. It only admitted them to the road of honor and distinction. In that road it was their duty and privilege to make continual advancement.

In a manner exactly similar, the disciples of Jesus were to be baptized, and thus become citizens of *his kingdom*. This mode of speech was so familiar, that the Savior inquired with something of surprise: Art thou a master of Israel, and knowest not these things? Are you, as your office requires, so well acquainted with Jewish customs and language, and still ignorant of this figurative expression? The following consideration will help you to understand this phrase: Into whatever religious community a man is admitted, he may be said in Scripture language to *be born into it*.

It is now more than twenty years, since a college acquaintance of mine went abroad; and liking the Turks perhaps more than he liked the Americans, he was induced after examining the principles of their religious faith, to turn Mahometan. In Scripture language, he was *born into* the faith of Mahomet's Bible, the Koran. Should this traveller embrace the religion of China, he would *be born into* that; and should he, as is not improbable, return at last to the faith of his native country, he would experience a *new birth for the fourth time*.

The truth appears to be precisely this: the new birth of the Gospel admits a man from a state of inferior privilege to a state of superior privilege. It is a state of exertion, an opportunity of improvement. It may be compared by way of illustration to admission into any school of discipline or instruction. It affords numberless means and opportunities of improvement; but if the means and opportunities, as is the case in too many instances, are not embraced, they are of no value. Better had it been, not to have been admitted, than to remain unimproved, or be turned out with disgrace.

What, then, are the first movements of the new birth of a Christian? I answer: belief in the Christian revelation, and the consequences of this belief. These consequences are, repentance, or sorrow for sin; baptism; reformation; a resolution to observe every Christian injunction. These were in the Messiah's time,—they are at the present time,—and they will doubtless be in every period of the world,—the commencing steps of a Christian's course. They are, *at the moment, no more* than commencing steps, or incipient impulses; but if sincere and resolute, they are preliminary to more substantial advantages. By the gradual operation of Christian principle, by divine grace imparted to help the infirmities of human nature, and by the almost miraculous power of habit, the convert's heart and manners become more and more transformed and purified. He hates and forsakes his former evil courses, if they have been evil or indifferent. He loves and leads a new life of virtue and holiness. Is he a mere infant in goodness, a child; a pupil, a scholar new born into the kingdom or family of Christ? He has his whole Christian life and journey before him. It depends on the free-agency, with which his Maker has honored his divine work, whether he shall deviate into forbidden paths, or press toward the goal for the prize of immortal life,—press toward that glorious point in the true Christian's existence, when he shall be a soul new born into the empire of eternity.

Reader! do you believe in the Father of the universe? Do you believe in his beloved Son, Jesus Christ, a character the most favored, most highly exalted? Your consequent duty is plain and simple. While you repose confidence in the proofs he gave of his Messiahship;—I mean his accomplishment and prophecy, the miracles he performed, the sublime discourses he pronounced, his resurrection from the dead, and his ascension to heaven;—you are to welcome him as your master and exemplar, and you are to receive his promises and instructions, as the infallible rule and inspiring assurance of your being.

In different degrees we are all sinners. Through him, as the one mediator between God and man, we are to become reconciled to our Father in heaven; that is, reconciled to the conclusions of reason, the disclosures of revelation, and the assurances of our best good; and thus are produced the birth, the growth, and the maturity of a Christian;—nothing strange, nothing mysterious, but the natural product of means imparted, and means embraced.

FOR THE CHRISTIAN REGISTER.

Cruise of the United States Frigate Potomac round the World, during the years 1831–34—embracing the attack on Quallah Battoo, with notices of scenes, manners, etc., in different parts of Asia, South America, and the Islands of the Pacific. Embellished with engravings. By Francis Warriner, A. M. New York: published by Leavett, Lord & Co. 182 Broadway. Boston: Crocker & Brewster, 47 Washington street. 1835. 12mo. pp. 366.

Knowing something of the cruise which Mr Warriner professes to describe, I eagerly sought the book, and have attentively perused it. It is not my purpose to consider its general merits, but to speak of some of its erroneous statements.

I am free from all feelings of animosity either towards the Author, or the particular class of men in whose defence he seems to have gone forth the champion; but facts in regard to individuals, or classes of men, are of too much consequence to be left to take their chance on the one-sided statement of a prejudiced witness.

First in importance I consider the attack upon Mr Oliver, deceased, the former Secretary to the squadron under command of Commodore Downes. We are told that this gentleman "died at sea on the evening of May 2d 1832, without a struggle or a groan."

"He had been a professed Unitarian, but in his last hours he expressed his full belief in the all sufficiency of the atonement." (pp. 183, 184.)

Respect for the deceased imperiously demands a contradiction of this erroneous assertion. His friends require not to be told that this was not the case; but the book will not be perused by his friends only. The object which it is supposed would be gained by such a statement, were it true, I can easily conjecture,—and I am at no loss to surmise the object aimed at, under the real circumstances in the case. Mr Oliver, then in a low state of health, joined the Potomac previous to her leaving New York in August, 1831. From that time till the morning of the day on which he died, I know he openly and unhesitatingly avowed himself a true Unitarian. And I am confident that no charge would be repelled by him, were he living, sooner than the charge hastily recorded, (to say the least of it,) and now sent forth to the world by the author of the work before us. Free as he was to express his sentiments, whenever occasion required, and firm as he was in the belief he had lived and was about to die in, he was not of those who could say to one of a different persuasion, "Stand off from me, for I am holier than thou." His invariable reply to such as dared to impugn his belief, and such I am constrained to think there were among his associates, was, "Judge not that ye be not judged." And when on his death bed, when satisfied that the wish to live could avail him nothing, when his desire that his life might be prolonged had its origin, *solely* in a parent's concern for the well being of a numerous family of young children;—at such an hour, when it is said of him that "he expressed his full belief in the all sufficiency of the atonement," is it to be supposed that he meant to deny his long-settled convictions, and the qualifications of the doctrine which he had always maintained?

Having thus succeeded, as I hope, in rescuing the name of a worthy man from an unfounded imputation, I pass to another chapter—the 19th of Mr Warriner's book.

I wish it understood that I do not assent, by any means, to several passages in the volume, which, at present, are passed by in silence. I have selected one or two sentences which seem to demand particular attention. I am confident that no wilful misrepresentations have been made by Mr Warriner, and I am willing to impute his mistakes to a too ready acquiescence in the exparte statements of his informants—aided a little, perhaps, by his personal prepossessions. "I readily accepted" he says "of a kind invitation to take up my residence at the *Mission House* during our stay." (p. 225.) This shows the source, probably, whence a good deal of his information was derived—and the influence under which he has written.

"On Monday and Tuesday a council of the King and chiefs was held, for the consideration of topics presented by the foreign Residents through Commodore Downes. Mr Bingham was present as interpreter. The following is the substance of what passed on the occasion—on the subject of religious freedom and touching the expulsion of the Jesuits, it was said that in the most enlightened countries all religions are tolerated, and that no person is banished for his religious opinions. It was however allowed that Roman Catholic countries, particularly Spain, Portugal, and Italy, do not hold to the principles of toleration. Mr Bingham remarked that the Jesuits had been repeatedly expelled from European states. Another observed that it was for their interference with government, and that those who did interfere ought to be expelled; a remark intended as a reflection upon the supposed conduct of the Missionaries resident at the Sandwich Islands. Mr Bingham further remarked, that the vow of the Jesuit, of unqualified submission to a foreign Prince, was supposed by intelligent men to be incompatible with the free Institutions of America. This was granted. Another remarked that the Jesuits were tolerated in America. Mr Bingham said, "I presume they are." Commodore Downes did not approve of the punishment of any of the subjects of the king, for difference of opinion on religious matters. On this the king *signified* that it was not for entertaining different opinions, but for worshipping images, in violation of the laws of God, and in disobedience to his own orders. He might also have added that his royal brother and predecessor had prohibited image worship; an event at which every Christian rejoiced." (pp. 233, 234.)

To explain this quotation we must state that in 1831, three Catholic Missionaries who had preached to the natives, at Honolulu, for a few months, with astonishing, and to some, alarming success, were expelled and sent from the islands under circumstances which would justify the French government, beyond doubt, in demanding the signal punishment of the instigators to the outrage. These circumstances need not be detailed by me. It is by no means improbable that a course may yet be pursued by the French, similar to what has just been taken by the English government, which, with exemplary regard for the supremacy of the laws, sent H. B. M. Ship, "Challenge" to the Island, to demand the execution of two Pirates, by their own confession the murderers of an English subject, but whom the Island government did not see fit to execute till this visit by authority.

Mr Warriner was not present at the council he describes. I suppose his information was obtained from the interpreter, or his associates. Admitting, however, by way of argument, that the facts are as he represents. We find a man attending as an *interpreter*, the leader of a class of men who have published to the world that they interfere not in the *civil* affairs of the islanders, exculpating those who were concerned in this expulsion of the Jesuits (for I shall not *very readily* concede that native shrewdness alone suggested this course) from the charge of intolerance, on the ground that they "had been frequently expelled from European states," and "that the vow of unqualified submission to a foreign Prince, was supposed by intelligent men to be incompatible with the free institutions of America! And when told "that the Jesuits were tolerated in America," the reply is, "I presume they are."

Now really it seems to me an impossibility that *intelligent* men, thus situated, should reason so foolishly. Laying aside all other views of the case, here is a class of individuals imposing their religious creed upon the subject of a foreign government, and at the same moment, annulling a great Christian principle, and, if not openly advocating, justifying a war of intolerant persecution against all whom conscience allows to think differently. No better evidence can be wanted to prove the instrumentality of Mr Bingham in this expulsion of the Jesuits, than his own conduct as *Interpreter* to this council.

And how shallow is the evasion, by the king as it is said, of Commodore Downes' disapproval of the "punishment of any for difference of opinion on religious matters," when he "signified that it was not for entertaining different opinions, but for worshipping images" that those worthy (most worthy, if I am rightly informed,) Jesuits were treated like convicts, and landed—Heaven only knows where, for the ignorant Canacka who carried them off could not tell.

As to the prohibition of "*image worship*," by Riho-Riho, we confess we see little connexion between that, the abrogation of *paganism*, and this unwarrantable interdict of the established religion of the largest body of Christians. Illiberality is certainly evinced by the comparison. On noticing it, the words of a distinguished Divine at once occurred to me.

"Though it be," says the Rev. James Foster, "a point of great nicety to judge of heresy in particular instances, the persons who come nearest the character of the old heretics are violent party men, who confine Christianity to their own faction, and excommunicate all that take the liberty to differ from them; the rigid imposers of human schemes of doctrine, and modes of worship, as essential branches of religion, and laws binding conscience; these, I say, are most like the heretics condemned in Scripture, notwithstanding their insolence and presumption."

On page 236, we learn that "possibly if the Jesuits had not been sent out of the country, they might have fomented a civil war, in favor of the establishment of their own religion, as they have always been wont to do."

*Possibly* they might. *Probably* the present danger is quite as great that the day will come, and may not be far distant, when the simple Islanders shall learn that duty to their posterity, if nothing else, requires the total annihilation of a class of men entailing burdens on them they cannot long bear with *cheerful* submission.

Who the *intelligent* men are that give their opinions so freely at the Islands, on all important questions, does not appear from a perusal of Mr Warriner's book. It is to be regretted that he has not informed us.

It has been said, that *intelligent* men will not oppose the Mission. The Missionaries complain that the Residents (as the foreigners, in contradistinction to the Missionaries, are termed,) do oppose it, and the consequent inference is that the Missionaries themselves are these *intelligent* men, so ready to bestow their opinions, that we see two glaring instances of it in reading only two pages of the book before us! If these are they, the problem is solved.

We see a government in the hands of a number of old, ignorant women, who are, in all countries, it has been said, easily made the dupes of the knowing, and who in this case are as completely under the influence of the Missionaries as it is possible they could be. Through these females anything can be effected, and they are mere tools in the hands of men from whom there is more danger to be apprehended than has ever come from the exertions of the Jesuits in all other parts of the globe combined, so far as I am able to judge.

That Mr Bingham is a man of talents (p. 241.) I dispute not. None but a man of talents could do what he has done. Nevertheless, a man's talents, like every thing else, may be perverted.

That "the gospel is preached at the Islands in its purity," (p. 242,) I am not prepared to say. This remark is too illiberal in its bearing on other sects, to meet with a response from me. The result, I apprehend, will be an additional proof that "this way of establishing uniformity of opinion under one government will, in different countries, as necessarily establish a variety, and be withal, of equal, nay, of much greater service to Mahometanism, and Heathenism, than to the cause of Christianity. To endeavor to bring all mankind to the same sentiments in matters of religious controversy, is an absurd, romantic scheme, and represents religion as nothing else but outward formality, artifice, and craft, or a mere piece of state convenience and policy."

The remarks of Mr Warriner in chapter xx. on the Society Islands, &c. I may, perhaps, advert to at a future day. I will simply add, to what has already been extended beyond my orignal design, that I speak from observation too; having made the same cruise with Mr Warriner, and that, "As I pretend not to impose on others, so not will I be imposed on *by* others. No King, no Parliament, no Church, no *Council*, no Synod, no *Minister* or *body of Ministers*, shall be acknowledged by me to have any rightful authority over me." .... "I call no man master upon earth." HOADLY.


# CHRISTIAN REGISTER.

BOSTON, FEBRUARY 7, 1834.


## SLAVERY.

We find frequent notices of local Societies formed in the non-slave-holding States, agreeing in the leading principle of their constitution with that of the American and New England Anti-Slavery Societies. The principle of which we speak is this: *Slavery ought immediately to be abolished.* The principle when first announced appeared to most persons impracticable and romantic; impracticable in regard to the owners of slaves, romantic as expressing the hopes or expectations of those not immediately interested. Hence explanations have been given of the meaning of the terms, calculated to remove the startling effect they produce when no qualification is annexed. They are now understood, we believe, by those who speak *ex cathedra*, to mean that one man cannot have lawful property in another, in such a way as to make him a slave, or to keep him in bodily servitude. The immediate recognition of this postulate by the slave holder, and the consequent freedom given to his slaves, as soon as the necessary protection for his and their security can be provided, constitute, we suppose, what is meant by immediate emancipation. It will readily be perceived that this process of unfolding the main principle of the society is too subtile for many minds, and that the language in which it is expressed is liable to be taken in its naked sense, rather than in that in which it is dressed up for the more intelligent, who think more of means as connected with the end, and of consequences as flowing from causes. It is not to be wondered at, if those zealous men who proclaim and urge the doctrine of immediate emancipation do not put a guard upon their lips, and stop to explain to others what is so well understood by the proficients in the cause. Nor is it wonderful if those who have not made the same advances should use the words of their teachers in their literal sense. Is it not enough if we are agreed that slavery is wrong in every view of it, and ought to be universally abolished? This no doubt will be assented to in the North almost universally, both as a matter of opinion and of feeling. The question then occurs, why do not those who thus think and feel, associate in greater numbers for the purpose of effecting what is so devoutly to be wished.

In the first place it is a common belief that such associations confined to the north can do no good. It is acknowledged that the existence of slavery is a reproach to the country, a reproach which the citizens have to bear in common in the estimation of citizens of other countries; a reproach which they would gladly wipe away if they saw any practicable mode of operation. In a political view also it is regarded as an evil of no small magnitude; an evil, however, which was entailed upon us by great and good men, when they united in forming our otherwise free constitution of government; an evil which, whenever it shall be removed, should be removed by the same patriotic spirit of concession and compromise with which it was brought upon us. Unless such a spirit should inspire the reformers that spring up, unless some sympathy should exist between the politicians and philanthropists of the north on the one part, and the planters of the South (who one would think experience evils enough from slavery to make them thoughtful) on the other, what good, it is asked, can be expected from our efforts here?

Again it is a prevalent opinion that Anti-Slavery associations do a positive injury; that, so far from being conciliatory in their spirit they are calculated to exasperate the people of the South, and thus tend either to retard the work of emancipation, or to produce a conflict so full of horrors, that humanity shudders at the thought, be the prospect ever so remote. That the language of some of our leading Anti-Slavery men is calculated to produce extreme irritation is undeniable. And while they apply to the slave-holders appellations which belong to the worst of felons, whose lives are forfeited by the criminal laws of the land, is it to be wondered at, that the slave-holders, in their turn, should retort by fixing upon their accusers the less opprobrious names of fanatics or madmen.

Such language as we have last named, has lately reached us from one of the high places of the South. Governor M'Duffie, in his Inaugural harangue, after speaking of the "direct and irreconcilable conflict of interest" between the South and the North, adds, that the "conflict is aggravated by the prejudices of a blind fanaticism against our domestic institutions [slavery], on the part of a large portion of people of the Northern and Middle States"; and then makes proclamation for displaying and holding erect the "Ensigns of Sovereignty" in his own dominion.

Again we quote a passage which, if we regard it as uttering the general voice of the South, shows that the friends of universal emancipation have a work before them of no short duration or easy accomplishment.

I am aware that the wealth and intelligence of the Northern and Middle States, are opposed to any direct and unconstitutional interference with our domestic institutions and our rights of property; but I am also aware that there exists a fanatical spirit of blind and heartless philanthropy, embodied in the form of abolition societies, which looks with cold indifference upon the starving white pauper in the next street, and at the same time sheds tears of commiseration over the hard fate and imaginary sufferings of the distant black man of separate and independent communities. This fatal and ferocious spirit—the same that covered St. Domingo with blood, and more recently coerced the British ministry to depopulate their West India Islands, combined with the kindred spirit of agrarianism which is now making the most alarming progress in those States, will soon obtain an influence over public opinion, which neither wealth, nor intelligence, nor authority can control. When these two combined elements of anarchy and mischief shall be embodied by needy and desperate politicians into an organized political party, no human institution will be regarded as a guaranty of any human right, and the property holders of the North, so far from being able to do any thing to secure our property from those fanatics and plunderers, will tremble for the security of their own. It is my deliberate opinion that the unbalanced democracy of the Middle and some of the Northern States will pass, by a rapid transition, through anarchy to despotism, and I am thoroughly convinced that the institution of domestic slavery, paradoxical as it may seem, is an indispensable element in an unmixed representative republic. How sacred, then, is our obligation to provide for our posterity, all the necessary means of defending and preserving an institution, as essential to their existence and their liberty as it is obnoxious to the prejudices of those who have the greatest possible facilities for assailing it.

We do not believe that this is the general voice of the South. If our abolitionists are "fanatical," (and some of them are) the Governor of South Carolina is Utopian, and not only seemingly, but really "paradoxical." His notions about the necessary elements of genuine republicanism have at least the merit of novelty. What a misfortune it is to us of the North upon his theory, that slavery in these States is extinct! And how happy for the people of the South, that they are so richly furnished with that "indispensable element in an unmixed representative government," "domestic slavery!" Did we not know that thousands of slave-holders privately and publicly acknowledge slavery to be a curse upon the land, the final removal of which they predict as confidently as Governor M'Duffie does the triumph of agrarianism among us, we should indeed despair of its final extinction by all the efforts which patriotism and humanity could devise.

It is indeed deeply to be regretted that there is any color for the Governor's predictions concerning the woes that await us in this part of the land. But, we trust, he is not an inspired seer. We do not believe that agrarianism is gaining ground. On the contrary we are persuaded that those jealousies which give birth to notions and modes of speaking that favor a spurious equality, are subsiding, and that true equality, mutual respect among those who live by free labor, whether of the head or hands or both, is gaining ground; and that there now exists a growing confidence in each other and a greater approximation to each other in the maintenance of common interests, among those whose interests have sometimes been thought to be different or opposed. But we cannot pursue this subject.

In what we have said about slavery, we have pointed out the extremes. Is it possible that they can ever meet? Can he who maintains that the slave holder is morally guilty of crimes, which, as they are defined by the laws of the land, are punished with death,—and he who maintains that slavery is not only innocent but a blessing to society ever come to think alike, while the circumstances in which each is placed tend to confirm him in his opinions? It cannot be. Is there then any middle, any peaceful ground, where the difficulty can be fairly and kindly met. Such ground we presume is intended to be taken by the "American Union for the relief and improvement of the colored race." If their operations shall show that the association is clothed with the broad mantle of humanity, that it regards alike the happiness and well being of the bond and free as men, and if its offers are not spurned, we trust that good, and good only, will spring from its efforts.

## CHURCHES IN BOSTON AND VICINITY.

We intended to resume this subject in this day's paper; but having received from a respected correspondent the following remarks touching part of the discourse of the Pastor of Bowdoin Street Church, we spare ourselves and our readers for this time.

MR EDITOR,—If I should express surprise merely, at the rash remarks of a young clergyman of this city, touching the state of religion, and the character of the ministers, in this ancient town, it would be but *one* of the feelings, which has been excited on the occasion. And the manifestation of a much stronger emotion, would be justified by the attack which he has made on the character of the inhabitants and of the clergy of Boston, forty years ago; whether the attack has been made in ignorance, or to serve the purpose of sectarian zeal, occasion is given for some severity of rebuke. But it is "more in sorrow than in anger" that I have taken up my pen. I would in charity hope, that the charges were made by one "who knew not what he was doing." The only palliation to be offered, (it cannot be allowed as an excuse) is such as Paul pleaded, when he persecuted the Christians; who said "he did it ignorantly."

If the accuser of the ministers and people of Boston forty years ago, were fully acquainted with them, I pity him for his want of true christian charity. If he is only giving the *opinions* of a few young, or middle-aged people, he ought to have been sure that they were free from prejudice and error. We give the names of several of the Clergy of Boston in 1790 and 1795—Dr Howard, Dr Belknap, Dr West, Dr Thacher, Dr Eckley, Dr Lothrop, Dr Eliot. And all these eminent ministers were on terms of religious fellowship. To these might be added, Dr Willard, Dr Osgood and Dr Tappan, in the vicinity. They composed one brotherhood, of Christian ministers. Probably they did not all think precisely alike, on some speculative points. But they were all of one spirit and of one communion.

The sincerity, the piety, the faithfulness of these men were never then doubted; and never since called in question, by those who knew them, and possessed the spirit of Christian charity. It is true, that these men were not Calvinists or Trinitarians, in any sectarian sense. That is, they did not insist on the peculiar tenets of Calvin, nor the Athanasian or Nicene creed, in order to Christian fellowship, nor as a test of sincere piety. Whether they were Sabellians, Arians, or Semi-arians, or adopted the theory of "Bible News," I pretend not to assert; though it is matter of *record*, that Dr *Eckley*, the Pastor of the Old South Church, approved of the doctrine of that book; and wrote the author of it, expressing his approbation.

Now, if it be contended, that the charge is sustained against the people and clergy of Boston, forty years ago, that they were in heathen darkness and ignorant of the gospel, merely because they were not thorough Calvinists and Trinitarians, I have nothing to say—except, that most of the "*orthodox*" of the present day, who claim to believe and preach the true doctrines of Christ, will be found wanting, and must be classed with those "who preach another gospel." For it is an undeniable fact, that only a small part of the self-styled Calvinists adopt the *old* calvinistic creed; nor do the *orthodox* agree on the *mysterious* doctrine of the Trinity. It is sufficient to refer to the controversy now existing between the two Theological Schools in Connecticut as to the former; and to that which took place, only a few years ago, between the Professor of theology at Princeton, and the Professor in the Andover Institution, respecting the orthodox tenet of the "eternal generation" of the Son of God—in regard to the latter.

Zeal and earnestness and a love of truth, are commendable in a young preacher. Let him be valiant for the solemn truths of the gospel; but let him see to it, that he teach not the opinions of men for the words of Jesus. Let him call wordly men to repentance and to newness of life; but let him beware of denouncing men of holy and exemplary lives as hypocrites, and as destitute of the power and spirit of Christianity. Let them exhort their own hearers, and others as occasion offers, to flee from the wrath to come, and by righteousness of life, to lay up treasures in heaven But, oh, let them not, for the sake of Christian charity, and from reverence of the pious dead, and from fear of a deadly wound to the holy gospel—let them not stand up to heap accusations of indifference or of unfaithfulness on the memories of those devoted servants of God, who were dear to all pious and good men, and are still dear to the recollection of some who knew them. Were those godly men no better than the Tom Paines, the Frances Wrights, or Kneelands, who have opposed the Gospel, and endeavored to shake our faith in the sure word of revelation? When will the rash learn meekness? When will the narrow-minded and censorious seek to be imbued with the spirit of Christian charity, which is greater than faith or hope, and without which our characters, as disciples of Jesus Christ, are essentially deficient for what kind of love to man does he cherish, who confines religion to his own little brotherhood?

AN ALMOST SEPTUAGERARIAN.

## RELIGIOUS NEWSPAPERS.

The "Jesuit" formerly published in this city, is discontinued, and the "Literary and Catholic Sentinel" has taken its place, under a better name. It is edited by Mr Pepper, and its style is bountifully spiced with pedantry, being swollen with learned *sesquipedalian* words altogether out of place among those who respect their Saxon origin. We are utterly at a loss to know to what description of readers the Editor aims to adapt himself, and have concluded that he writes wholly to please himself.

Of the "Southern Churchman" published at Richmond, several numbers have reached us. It is devoted to the cause of the Protestant Episcopal Church, and gives promise of being a respectable auxiliary to it.

We have also received several numbers of the "Missionary," published at Burlington, N. J., devoted in like manner to the Episcopal Church.

The increase of religious newspapers has been remarkably rapid, and many of them are feebly sustained, and among these is the Christian Register. May not the following hints (not of our own manufacture) be worthy of the attention of our friends?

HOW SUBSCRIBERS ARE OBTAINED TO RELIGIOUS NEWSPAPERS.—They are obtained in many instances by personal application, made by ministers of the Gospel to those who receive no papers of the kind. In making the application, an opportunity is offered for giving a brief view of the benefits to be derived from an acquaintance with the religious movements of the age, the increase of active piety to which such intelligence will contribute, and the importance of imparting to all in the church the kind of knowledge diffused in well conducted journals of this character. An esteemed brother and minister in Virginia recently forwarded eight new subscribers from his congregation, in which the Telegraph had previously a respectable subscription. The cause for which we labor needs—and the Editor needs—an efficient influence of this kind on the part of his friends, in every section of the church where the paper circulates.

Other Christian denominations of the church are awake to the importance of this subject. We are informed that the Religious Herald of this city, a paper devoted to the interests of the Baptist churches, recently received a hundred new subscribers in a single week. The Methodist Church does not sleep over this work;—the diffusion of religious knowledge and intelligence is the order of the day with them. Why should it not be so with all Christians? The following paragraph is from the Methodist Advocate and Journal.

"A worthy correspondent writes, 'I have made it my business to inquire in every Methodist family, (and some others,) *Have you the Advocate?* and send you these twelve subscribers to commence with the ninth volume, as the result of my inquiry. Upon my inquiring, some have answered, "I have long wanted the Advocate, but did not know who to apply to." We repeat our caption, *Why should it be so?* Will not a similar remedy be furnished by all our agents? In the above cases of twelve new names, we received the advance payment. Good. Let all do so."—*Richmond Relig. Tel.*

## THE SONSHIP OF CHRIST.

It should be mentioned that the communication upon this subject, on our first page was intended for the Christian Watchman. The author of it, who is a Baptist, but not now connected with that denomination as an ecclesiastical body, desired a friend to offer it to the Editor of the Watchman for publication, and in case the Editor should decline publishing it, "to request the Editor of the Christian Register to publish it, informing him that it was first offered to the Editor of the Watchman, and requesting him [the Editor of the Register] to notice that fact in the publication."

The Editor of the Watchman speaks very respectfully of the author of the communication, and upon being asked by us whether he had any other objection to publishing it except that of the view taken of the subject; he said that, after due consideration he thought it best not to publish it, as it might lead to a protracted discussion.

We publish it with no wish and no apprehension of a long discussion, but as a sound and unanswerable argument, in our opinion, against the divinity of the son of God, in any trinitarian sense.

## SANDWICH ISLANDS.

On our first page there are some statements concerning what the Missionaries have been able to accomplish in the way of common education and religious instruction in the Sandwich Islands—which show great honesty *on the* part of the writer, and demonstrate the *failure* of the Missionaries to impart any *valuable* knowledge of religious, moral or *intellectual* truth to the benighted people. *Indeed* if such testimony had come from an *enemy* of the Missionary cause, we should *have* been very incredulous respecting *its truth*. The piece will well repay every reader, even as a matter of curiosity; showing the *stupidity* of the untutored mind, if it does not *produce* some doubt as to the natural equality of the powers of the understanding in what appear to be different species of the human race.

We have been anxious to come at a true knowledge of what has been effected by the Missions to those Islands;—for we partook in the joy caused by reports of the wonders there wrought; and though we do not accord with the peculiar views which we suppose the Missionaries entertain concerning the doctrines of Christianity, yet we have never doubted that in general they were teaching the rude natives the most essential truths, and giving to these truths their best practical bearing. But for six months past all that we have seen from the Missionaries has been discouraging in the extreme; and we do not perceive that any good is to be effected by their most faithful efforts.

## NEW PUBLICATIONS.

Inequality of individual wealth the ordinance of Providence, and essential to civilization. A Sermon preached before his Excellency John Davis, Governor, his Honor Samuel T. Armstrong, Lieutenant Governor, the Honorable Council, and the Legislature of Massachusetts, on the Annual Election, January 7, 1835. By Jonathan M. Wainwright, D. D. Rector of Trinity Church, Boston.

Text, "the poor shall never cease out of the land." Deut. xv. 2.

Dr Wainwright shows first that the text is in fact applicable to, and descriptive of all countries, in a greater or less degree, and infers that inequality of wealth is the order of Providence, and designed for the greatest good on the whole. And well may it be so, considering man as he is, if the author's second proposition of which he treats is true, viz. "that inequality of wealth is essential to the political, the intellectual, the moral and religious improvement of the human race."—This is founded in the belief that men essentially differ from each other in their original endowments, both physical and intellectual, so that while this inequality of property seems to be inevitable among civilized men, it is also most favorable to virtue, knowledge and happiness. This truth is illustrated, among other ways, by its opposite in respect to political condition.—We take the example of which the author speaks, which is presented in the condition of the Aborigines of North America.

This principle is illustrated in another manner as operating freely and without constraint amongst the native tribes of our own country. And who to purchase their freedom would assume the manifold evils of their condition—its wandering life, its uncertainty, its exposure to constant danger, and to frequent and terrible famine, to say nothing of its utter privation of sciences and the arts, and all the social enjoyments of civilized man? And moreover look at their present wretched condition—how fast are they dwindling away. And what is the cause? Not so much the vices that contact with civilized life has unhappily exposed them to, as the want of that industry, enterprise, forecast, selfdenial, which the great principle of holding property in severalty always produces in a community of men. And this principle, left to its free operation for any considerable period of time, will inevitably produce inequality of condition.

We cannot go into the author's reasoning and illustratations; but he seems to have taken a clear and just view of the case, and consequently a very useful one.

The last principal division of Dr Wainwright's sermon relates to the remedial means for the cure of the real or supposed evils of inequality of property and condition. These means are industry, good education, and above all the dissemination of the truths of the Gospel. From what is said on this last topic we extract a few words.

Christianity has a specific action in lessening the evil complained of; for by promoting industry, sobriety, integrity, and all the habits that advance individual prosperity, it lessens the number of the poor: so much so, that in a community of sincere devoted Christians, we might be sure that suffering indigence would be unknown. It could never proceed from idleness or profligate habits; and sickness or unavoidable misfortunes would be relieved as soon as known. But besides its specific action, as we may term it, in lessening the relative numbers of the rich and poor, it would remove all the painful consequenses of these distinctions. For teaching clearly as it does, that this world is only a preparation for another and a better, and that in reference to this great purpose, it has been formed and fitted to be a place of moral discipline, men would acquiesce in the wisdom and mercy of such appointments.

Dr Wainwright we think judged well, in the selection of his subject, a subject on which he is evidently no pretender, a subject which he appears to have studied. It is one on which he has spoken well to the *people through their representatives*, and we hope that the discourse will be widely circulated and read.

Oration on the Life and Character of Gilbert Motier de Lafayette. Delivered at the request of both Houses of the Congress of the United States, before them, in the House of Representatives at Washington, on the 31st of December, 1834. By John Quincy Adams, a Member of the House.

It is not every great man who succeeds in a demonstrative oration. Nor do we believe that Mr Adams with all his learning and talents would have accomplished the work assigned him by Congress, in commemoration of Lafayette, with half the skill he has manifested, had he not made Oratory a study. But however this may be, the oration of which we are speaking is a masterly delineation of character mingled with the prominent circumstances political and military which affected it, with the popular and civil honors bestowed upon it, and with the influences which it had in its turn upon the affairs of France and the United States.

It is impossible in a short compass to give a tolerable analysis of this oration, crowded as it is, but without confusion.

It will be universally read, and we speak of it merely because a word is due to the occasion, and to the distinguished public functionary who consented to perform a service, in which many an eminent scholar and statesman might have failed of success.

## ECCLESIASTICAL.

DEDICATION.—On Wednesday, 28th ult. the new Unitarian Meeting house in Fall River was dedicated. The dedicatory and concluding prayers were by the Rev. Mr Bigelow of Taunton; reading the scriptures and sermon by Rev. Mr Briggs, pastor. About 30 pews in the house were sold in the afternoon for something more than $8000.

This building is one of the most splendid specimens of architecture we have any where seen. It is purely Gothic in its style, both inside and out. A very large and elegant organ, built by Messrs. E. & G. G. Hook, of Boston, has just been placed in the house.—*Fall River paper.*

INSTALLED, over the Evangelical Congregational Church and Society in Berlin, on the 21st instant, Rev. EBER L. CLARK, recently of Winchendon. Introductory prayer by Rev. Mr Chickering of Bolton; Sermon by Rev. Mr Bates of Templeton; Installing Prayer and Charge by Rev. Dr Fay of Charlestown; Right Hand of Fellowship by Rev. Mr Sanford of Boylston; Address to the people by Rev. Mr Fay of Northborough; Concluding prayer by Rev. Mr Fuller of Marlborough.

NEW YORK [BAPTIST] STATE CONVENTION.

It appears, from the Minutes just published, that there are in this State 35 Associations. In 32 Associations, there are 63,221 communicants. The number of communicants in three Associations is not given; in three the statistics of last year are given; so that, the actual number of communicants in the whole State is probably not less than 70,000. The number of churches is 644; number of ordained ministers is 449; licentiates, 115. The number of destitute churches is not stated. The whole number added by baptism the last year was 5,618.

The whole amount received in the treasury, from Oct. 16, 1833, to Oct, 15, 1834, after deducting the balance in the Treasury, Oct. 16, 1834, was $7,059 13. The amount paid out during the same period, was $7, 924 81. Of this sum $1400 was paid into the treasury of the American Baptist Home Mission Society; and in addition to this, it appears from an account of the Treasurer of the Home Mission Society, appended to these Minutes, that $3,802 more were raised for this Society from Oct. 15, 1833, to Oct. 17, 1834, making the entire amount raised for domestic missions within the State of New York during the year $10,861 13.

The Baptists in this State are deeply interested in the education of the ministry, and raise for that object six or seven thousand dollars annually. They are also equally devoted to the work of Foreign Missions.—*Christian Watchman.*

## CONGRESS.

Saturday, Dec. 24, the Senate did not sit.

In the House of Representatives, Mr Edward Everett, from the joint Library committee, reported a joint resolution authorising the Master of the Mint to strike off a gold medal of the Battle of Cowpens, fought 17th January, 1781, to replace one originally presented by the Continental Congress to the late General Daniel Morgan, from the original die, and at the expense of Morgan Nevell.

Mr Everett stated, that a medal was presented by the Continental Congress, to Gen. Morgan, in honor of the battle fought on the 17th January, 1781. It was bequeathed to Mr Morgan Nevell, who was now in Cincinnati, Ohio, he being the oldest male descendant. Mr Nevell stated in his petition, that this valuable family memorial had been stolen from the bank of Pittsburg, in Pennsylvania; and that all efforts to recover or trace it had proved useless.—The value of the medal was supposed to be about thirty-one guineas, and he (Mr Nevell) solicited Congress to authorize a new impression to be taken from the original, which was or ought to be, in the Mint at Philadelphia. He had not asked Congress to incur the expense. He (Mr E.) would have been willing to do so, under the circumstances, but as the memorialist had not requested it, and as such a provision might embarrass the passage of the resolution, the committee wished that it might be adopted in its present form.

The motion was agreed to.

In the Senate on Monday, Mr Ewing, from the Committee on the Post Office and Post Roads, made a report, the reading of which was called for. The reading of the report was commenced by Mr E. and continued by Mr Southard.

At four o'clock, Mr Clay moved that the Senate adjourn, stating that there was a considerable portion of this report which had not been read, and that a counter report would be presented. The Senate adjourned.

In the House of Representatives, Mr Patton of Virginia asked the consent of the House to offer certain resolutions in relation to our affairs with France, concluding with a declaration, that it is not expedient at this time, and under existing circumstances, to adopt any legislative measure in relation to this subject. The House, by a vote of 109 to 103, refused to suspend the rule in order to enable him to offer the resolutions.

The discussion of the resolution offered by Mr Reynolds of Illinois, relative to changing the method of electing the officers of the House from ballot to *viva voce*, was resumed, and the House adjourned before any question was taken, except one, rejecting, by a vote of 99 to 77, a motion for the previous question.

On Tuesday, the Senate were occupied with the Report of the Committee on the Post Office, and the Report of the minority of the Committee—and with the Bill accompanying the Report of the committee.

In the House of Representatives, Mr Speight, from the Committee on Military Affairs, reported, with an amendment, a joint resolution from the Senate, to authorize the President to present a Gold Medal to Col. Croghan, and to present swords to the officers under his command for their gallant defence of Fort Sandusky during the late war, which passed.

The bill for the relief of the representatives of Captain Thomas Hudry, was read a third time and passed.

The joint resolution, authorizing a gold medal to be struck, in honor of the battle of the Cowpens, was read a third time and passed.

The consideration of the Appropriation Bill for the Civil List occupied the House till the hour of adjournment, and was left unfinished.

In the Senate on Wednesday, Mr King, of Alabama, presented certain joint resolutions of the legislature of that State, setting forth their disapprobation of the resolution of the Senate of last session, censuring the Chief Magistrate for certain official acts, and instructing their senators to use their best efforts to have the same expunged from the journal of the Senate. Mr King moved to lay the resolutions on the table and print them. The resolutions were read, and a long discussion ensued. The motion for laying the whole subject on the table prevailed—Ayes 27, Noes 20.

Mr Clay then gave notice that when the subject should be moved again, he would offer the following resolution.

*Resolved*, That the instructions of the Legislature of Alabama, presented by the Senator from that State, ought not to be acted upon by the Senate, inasmuch as they are not addressed to the Senate, nor contain any request that they be laid before the Senate; and inasmuch, also, as that which these resolutions direct should be done, cannot be done without violating the constitution of the United States.

Mr Smith offered the following resolution:

*Resolved*, That the General Post Office is deeply in debt—its affairs in great disorder—its accounts and reports irregular, unsatisfactory, and in many instances untrue—that large sums of money have been wasted and paid over to favored individuals upon false pretences, and that its conduct and administration are justly the subjects of public complaint, and demand a radical reform.

Twenty thousand copies of the Post Office Report and documents were ordered to be printed.

The bill making indemnity for French spoliations prior to 1800, came up, and the question on ordering it to be engrossed for a third reading was decided in the affirmative—Ayes 25, Noes 21.

Mr Clayton gave notice that at one o'clock the next day he would move the Senate to go into the consideration of Executive business.

In the House of Representatives, Mr J. Q. Adams moved a resolution calling on the President for any correspondence with the Government of France, and any despatches from the American minister at Paris, in relation to the violated treaty, not previously communicated.

The General Appropriation bill was taken up, further amended, and ordered to a third reading on the following day.

In the Senate on Thursday, the death of Warren R. Davis, a member of the House of Representatives, being announced in a message from the House, the customary resolution respecting the funeral services was passed, after some remarks had been made by Mr Calhoun on the character of the deceased.

In the House of Representatives, the death of Mr Davis was announced by his colleague, Mr Pickens, and no public business was transacted. The funeral services were to take place on the following day.

Friday—The two Houses attended the funeral of Warren R. Davis, Representative from S. Carolina. No business was transacted.

Saturday—The Senate did not sit.

In the House of Representatives, Mr Adams's resolution, calling on the President for further correspondence relative to the French Treaty, was agreed to.

The General Appropriation bill was passed to a 3d reading.

## MASSACHUSETTS LEGISLATURE.

In the Senate on Friday, Jan. 30, several acts were passed of no general interest.

A bill passed to be engrossed making an alteration in the tenure of office of the Trustees of the State Lunatic Hospital, repealing the provision which requires a part of the Trustees to retire from that office every year.

In the House of Representatives, the following gentlemen were appointed to constitute the Committee on the License Laws, viz:—Messrs Foster, Fairbanks, Bennett, J. G. Whittier, Farwell, Hubbard, Tremaine, Stoddard, Morse, Hathaway, T. A. Greene, and Murdock.

Saturday—No business of public interest was transacted.

In the Senate, on Monday, the bill concerning the Lunatic Hospital passed to be enacted.

In the House of Representatives, on motion of Mr Lincoln, it was

*Ordered*, That the Secretary of the Commonwealth present an abstract of the returns of the poor of the several towns, distinguishing between native and foreign paupers.

In the Senate on Tuesday, on motion of Mr J. A. Shaw of Plymouth, it was

*Ordered*, That the Committee on the Judiciary consider and report on Section 4, Article 1, of the Constitution of the United States, so far as the said section relates to the choice of Senators.

In the House of Representatives, a bill was introduced by the Committee on the Judiciary, which provides for the appointment of additional Justice of the Court of Common Pleas, and for the transfer to that Court of all the jurisdiction of the Municipal Court in this city, which it proposes to abolish.

In the Senate on Wednesday, the committee on the Judiciary, upon the order introduced by Mr Shaw, respecting the construction of that clause of the Constitution of the United States which declares that the times, places and manner of holding elections for Senators and Representatives, shall be prescribed in each state by the Legislature thereof;—reported that the usage in this Commonwealth in regard to the choice of Senators comports with the intentions of the Constitution; which report was accepted.

The Senate proceeded at 12 o'clock to ballot for Senator to Congress. The result of the ballot was, for John Quincy Adams 21, John Davis 13, William Baylies 3, and J. C. Bates 3. Mr Adams was therefore chosen on the part of the Senate.

In the House of Representatives, the bill incorporating the Malleable Cast Iron and Steel Company was committed for revision, after having occasioned a debate of ten days upon the whole subject of corporate powers. The most strenuous opponents of the bill upon the general principle of the inexpediency of granting corporate privileges were Mr Rantoul of Gloucester and Mr Robinson of Marblehead. On the opposite side, and in favor of the particular incorporation prayed for, with a competent capital, many members engaged in the debate, from all parts of the Commonwealth.

## INTELLIGENCE.

### DOMESTIC.

*Assault upon the President of the United States.* The following, account in the Centinel of Wednesday, is from a correspondent of the Editor of that paper who [illegible] the occurrence.

An attempt upon the life of the President was this day made, in a most daring and deliberate manner. Upon coming out from the rotunda of the Capitol, whither he had been to attend the funeral of the late Mr Davis, of South Carolina, a man by the name of Richard Lawrence, an Englishman by birth, and a painter by profession, aged about 25, good appearance, &c., approaching very near to the General, drew from his pocket a pistol, with percussion lock, levelled the same deliberately at his breast, and drew the trigger. The pistol missed fire—the percussion cap exploding, but not the powder within. Some one in the crowd seizing the arm extended with the pistol, Lawrence drew another pistol, with the disengaged hand, and snapped it at the President. This pistol also missed fire, the cap exploding, but not the charge.

Lawrence was immediately borne away by the crowd, and the President surrounded by his friends. Lawrence was carried before a Magistrate and examined—he assigned no motive for the act—nor offered any thing in extenuation. The pistols were produced in Court, examined, and found to be carefully charged with powder and ball. He was required to find bail in the sum of $1,500 and committed for want thereof.

Several accounts have been received of this act agreeing substantially in the facts and in the opinion that Lawrence is insane.

*Theological Institution, Bangor, Me.*—The officers of this Seminary, are Rev. Enoch Pond, Prof. of Systematic Theology, and Pastoral Duties; Rev. Alvan Bond, Prof. of Biblical Literature, and Interpretion. The Professorship of Church History and Sacred Rhetoric is vacant.

James Means, Principal in the Classical Department.

The number of students in the Theological Seminary is 27; in the Classical Department 40; total 67.

*Yale College.*—The Corporation of Yale College, have resolved to erect an additional building on the North of those now up, and fronting on a line with them. It is for the accommodation of Theological students.

*American Quarterly Review.*—Mr Walsh, editor of the American Quarterly Review, has purchased the whole property of that journal, and associated with him in the management of it, his son, Robert M. Walsh.

*Pennsylvania.—Seat of Government.*—The Legislature of Pennsylvania has appointed a committee of one member from each Congressional district to inquire into the expediency of removing the seat of government from Harrisburgh. It has been recommended to the city councils of Philadelphia, to make to the Legislature an offer of accommodations in that city.

AMERICAN COLONIZATION SOCIETY.

*Washington Jan.* 16.—The annual meeting of the American Colonization Society was held last evening, in the Hall of the House of Representatives. The Chair was taken by the Hon. Mr Clay, who called the meeting to order. The number of delegates was respectable, and the audience was as large as the Hall could accommodate. The annual Report states that the public confidence in the usefulness of the Society had increased, that its means were increasing, and the general state of its affairs improving. One half of the debt of the Society had been paid, during the last year through contributions and stocks created for the purpose. In order to lessen the colonial expense of the Society, the salaries paid had been reduced. The importation of ardent spirits had been forbidden in the Colony, a measure which was not prompted by the belief that intemperance was a crying evil in Liberia, for it was believed that the Colony was less obnoxious to the charge that any part of the United States, but from a desire to eradicate the evil entirely within the Colony. It appeared, from the statements of the Treasurer, that the receipts of the Society, during the past year, had been about $23,000, in contributions, and $12,500 in stocks, amounting to $35,500; that the expenditures had been nearly the same, the balance in the Treasury being $352; and that the debt of the Society which was last year, $40,000, was now about $20,000. On motion of Mr Frelinghuysen, the further consideration of the Report was postoned till this evening.

Mr Curtis of Arlington offered Resolutions in memory of Lafayette, and passed from the subject of them to that of slavery. Upon this it appears, from the account in the N. Y. Journal of Commerce, he spoke with his peculair, characteristic eloquence, which is not much to be admired.

After making apologies for slavery and for slaveholders, (of whom he is one) the account of his speech proceeds to state as follows:

He called upon the people of the North to come out boldly and decidedly in aid of the removel of this curse, promising that the South would, in that case, do all that the warmest philanthropy could require or wish on their part. But he deprecated, in the most earnest manner, the efforts making by Northern fanatics to embarrass the society in its operations.

Mr Southard, of New Jersy, delivered a practical, sensible and animated discourse on the subject of his individual feeling in regard to the society, in connexion with his view of its most important objects and interests. The first Resolution approved of the course of the Board os Managers of the Society and recommended the pursuance of the same economical administration of its concerns until the whole debt was paid off. The 2d recommended an increased attention to agricultural pursuits and domestic and household industry in the colony; and the 3d was in favor of the adoption of measures for the survey of the interior of the country with a view to the formation of settlements in places more salubrions than the vicinity of the coast, and better adapted to the pursuits of agriculture. In his estimate of the advantages derived from the colony, Mr Southard placed in a prominent point of view the suppression of the slave trade, in aid of which the colony has already done more than all christendom beside. The meeting was next addressed, in an appropriate and eloquent speech, by Mr B. B. Thatcher of Boston, who was followed by by the Rev Cyrus Mason of New York and Dr Reese.—*New York Journal of Commerce.*

N. E. ANTI-SLAVERY SOCIETY.—At the late annual meeting, the following gentlemen were elected officers for the ensuing year.

*President*—Joseph Southwick, Danvers.
*Vice Presidents*—E.M. P. Wells, Moses Thacher, A. A. Phelps, David L. Child, Prof. Follen, W. L. Garrison, Rev. O. Scott, of Springfield, W. Oakes, Rev. B. Stow, J. G. Whittier.
*Corresponding Secretary*—S. E. Sewall.
*Recording Secretary.*—B. C. Bacon.
*Treasurer*—James C. Odiorne.
*Auditor*—John S. Williams.
*Counsellors*—Ellis Gray Loring, Abner Forbes, Drury Fairbanks, Joshua Easton, Isaac Knapp, John E. Fuller, S. G. Shipley, C. C. Bany, John R. Campbell, Charles Drew.

The meeting was then adjourned for one week.

*Missions.*—From a statement in the Missionary Herald for January, it appears that the American Board of Missions have under their care in foreign countries or among the Indians of our own country, 36 missions, 66 stations, 108 preachers, 5 of whom are natives, 7 physicians, 53 teachers, 32 of whom are natives, 8 printers, 11 farmers and artizans, and 162 female missionaries. Total 349. There are 41 churches connected with the missions, comprising an aggregate of 1958 members; and 474 schools comprising an aggregate of 27,664 scholars. Of these 20,184 are at the Sandwich Islands: where only those are included who are able to read in the New Testament.

*The Rail Road Rioters.*—At the Special Court held at Annapolis, for the trial of the persons implicated in the late riots on the Washington Rail Road, sentence of death was on Monday morning last pronounced, by Judge Kilgour, on Owen Murphy, found guilty of the murder of John Watson. Sentence was also, pronounced on Patrick Gallagher and Terrence Coil, found guilty of murder in the second degree, the court condemning each of them to eighteen years close confinement in the penitentiary at Baltimore. Murphy, it is said, is to be executed on the spot where the murder of Watson was committed.

*Penn. Enquirer.*

## FOREIGN.

London papers to Jan. 1st have been received, containing no news of much importance, but affording abundant evidence of great excitement in England respecting the State of political affairs and the pending elections.

*England.*—The Royal Proclamation, dissolving the first Reformed Parliament, and directing writs for a new election to be immediately issued, returnable Feb. 19, was published in the Gazette of Dec. 30.

The Rev. Mr Malthus, whose works on political economy have attracted so much notice, died on one of the last days of December.

*France.*—The Paris correspondent of the London Standard, (Tory) under date of the 28th Dec. holds the following language respecting our treaty:

"The question of the twenty-five millions of francs to be paid by France to the United States of America will soon (in a few days) come again upon the *tapis*. Until it shall be decided, Mr Livingston, the American Minister, keeps himself shut up from French society, and will not allow of any visits to him, nor will he return any. The message of the President Jackson will, it is expected, speak out in the most decided terms on this subject, and that speech is waited for by the government with great anxiety. Bets are made to a large amount that the Chamber of Deputies will again reject the law project, or at any rate reduce the sum to be voted to twelve or fifteen millions."

*Spain.*—The accounts from Spain represent the late successes of Mina as much more decisive than we had at first reason to believe. The Madrid papers say that the Pretender will not again be able to collect under his banners any considerable force.

*Belgium and Holland.*—The Belgian government seems to be making every preparation to meet aggressions on the part of Holland, of which several symptoms have manifested themselves since the change in the British Cabinet. A proposition of the Belgian Ministers has been made to the Chambers to raise the taxes 10 per cent, and to fix the standing force of the country at 110,000 men, exclusive of the civic guards, in order to be prepared for anything that may occur.

## MARRIAGES.

In this city, by Rev. Dr Parkman, Mr Freeman Reed, of Cambridge, to Miss Eliza C. Malcolm.

By Rev. Mr Lothrop, Augustus Williard Sheafe, Esq. to Miss Lucy C. daughter of Henry Sheafe, Esq. all of Boston.

In Duxbury, Mr John Owen, of Cambridge, to Miss Sylvia C. daughter of Sylvanus Sampson, Esq.

In Keene, N. H. on Sunday evening last, Rev. Frederick West Holland, of this city, to Miss Harriet, daughter of the late Judge Newcomb, of K.

## DEATHS.

In this city, Mr William B. Bradford, 72; Hannah Bower, 78; Mrs Ann C. wife of Mr Edward Stow, 34; Capt. Jonathan Simonds, 56; Miss Elizabeth Vinal, 90; Miss Ruth S. daughter of Rev. Wm. Bascom, 26.

In Dorchester, Mr George W. Richardson, of this city, 26.

In Newton, 21st inst. Mrs Mary Loring, of this city, widow of the late Mr Israel L. 93.

In Hingham, Mr Joseph Hammond, 58, a valuable citizen; 15th inst. Mrs Celia Price, 78.

In Braintree, Solomon Thayer, Esq. 79, a veteran of '76.

In East Sudbury, Mr Ezekiel Rice, 92. He was one of those who pursued the British in their retreat from Concord.

In Wentworth, N. H. 23d ult. Hon Thomas Whipple, 50, for many years one of the first physicians in his native county, and a respresentative in the State Legislature and in Congress.

In Augusta, Ga. 25th ult. of pulmonary affection, Jacob Chapin, Esq. of Taunton, Mass. 40.

In Knoxville, Tenn. Jan. 11, Rev. Stephen Foster, Professor of Languages in East Tennessee College—a native of Andover, Mass. 36.


**TRACTS OF THE A. U. A.**

JUST Published by Charles Bowen 141 Washington street.

No. 88.—The efficacy of Prayer, by John Brazer.
No. 89.—The Foundation of our Confidence in the Savior. By Alvan Lamson, Pastor of the First Church in Dedham.
No. 90.—Apologies for Indifference to Religion and its institutions examined. By Samuel Barrett.
Jan. 24.

JAMES MUNROE & CO., 134 Washington street, Boston, and Booksellers to the University, Cambridge, are publishers of the following valuable Religious and Theological Books.
Bishop Butler's Works, 2 vols 12mo
Bowring's Matins and Vespers, 18mo
Childhood of Jesus, 18mo
Cummings's New Testament, 12mo
——— Questions on the Gospels, 12mo
Dodsley's Economy of Human Life, 18mo
Grotius de Veritate Christianæ Religionis, 12mo.
Harris's Textuary, 8vo.
Hildreth's Lives of the Apostles, 18mo
Jenks's Reply to Beecher, 18mo
Locke's Paraphrase and Notes on the Epistles, 8vo.
Norton's statement of Reasons, 12mo
Noyes's Job, 8vo
Paley's Complete Works, 6 vols 8vo
——— Natural Theology, with Paxton's Illustrations, 8vo
Robert Robinson's sermons, 12mo
Selections from the Scriptures, 12mo
Sunday Library, edited by H. Ware jr
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**FOREIGN UNITARIAN BOOKS.**

JAMES MUNROE & CO. have received from the British and Foreign Unitarian Association the following invoice of valuable English works.
Unitarianism the doctrine of the Gospel, by Lant Carpenter, 3d edition.
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Tagart on the claims of Unitarian Christianity to the Respectful consideration of the Reflecting Public.
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Review of Smith's Scripture Testimony to the Messiah.
Orthodoxy and Unbelief, by Ed. Higginson.
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The Word made Flesh: A Sermon before the British and Foreign Unitarian Association, by W. Hincks.
Ashworth's Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, 2d edition
Brief Dissertation on the Ministration of the Divine Word by Public Preaching, by Rob. Robinson.
Priestley's Unitarianism Explained and Defended.
Priestley's Outline of the Evidences of Revealed Religion.
Lardner's Letter on the Logos.
Yates on the Unity of God.
Whyte's Sermons on Doctrinal and Practical Subjects, 2d edition. feb. 7

**AMERICAN PUBLICATIONS IN ENGLAND.**

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London. Jan. 1835.

WESTMINSTER REVIEW, Edited by John Bowring L. L. D., No. 42 for October. This day published by E. R. BROADERS, 127 Washington street, (up stairs.)

CONTENTS.

Art. 1, General Jackson and the Bank of the United States. 2d, Diamond District of Brazil. 2d, Parliaments of our Ancestors. 4th, Variations of the English Tongue. 5th, Criminal Law Reform. 6th, Church Establishments. 7th, Arabic Mss. in Spain. 8th, Cab and Omnibus Nuisance. 9th, Sir James Mackintosh's History of the Revolution in 1688. 10th, Second Session of the Reformed House. 11th, New South Australian Colony. 12th, Lessons for the Whigs from Spain.—13th, Bordwine's New System of Fortifications. 14th, Diplomatic Secrecy. 15th, Vagaries of the Schoolmaster. 16th, Influences of the Press. Index. List of Books.

"The Westminster Review is a work instituted for the advancement of those great objects which are in the highest degree common to all good men in all countries."

In the *Westminster Review* the interests of the American people will be always affectionately defended to the fullest extent consistent with those laws of general good which makes the morality of the Universe.

*No* 104 *London Quarterly* is in press and will be published in about a week. jar 31

**VALUABLE BOOKS.**

FOR sale at the Christian Register Office, No. 134 Washington street, the following valuable books.
Cruden's Concordance.
Blair's Sermons.
Blair's Lectures.
Wakefield's New Testament.
Palfrey's " "
Nicholson Encyclopedia, 6 vol.
Goldsmith's Animated Nature, 4 vol.
Johnson's Works, 2 vol.
Irving's Columbus, 3 vol.
Unitarian Miscellany, 6 vol. in 3 vol.
Encyclopedia Americana, 13 vol.
Waverly Novels, Parkers octava edition with copperplate titles and Illustrations of Ivanhoe, 23 vol.
Hinton's History, &c. of United States 40 Nos. with about 120 splendid Engravings and Maps.
Fry's Hebrew Dictionary 2 vol.
Heron's Junius' Letters, 2 vol.
Hunter's Sacred Biography, 3 vol.
Ash's Dictionary, 2 vol.
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Lutheran Hymn Book.
Life of Washington.
Bucaneers of America. nov 22

**MACKNIGHT AND CAMPBELL.**

For Sale at this office, 1 Set Macknight on the Epistles 6 Volumes. 1 Do. Campbell on 4 Gospels. 4 Volumes.

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BELKNAP'S, Dabney's, Sewall's, Willard's and Greenwood's Hymns, constantly for sale by the hundred or single copy, on the lowest terms by
Oct 4 epistf RUSSELL, ODIORNE & Co.

NO. 104 LONDON QUARTERLY REVIEW, for November, being No 8 of the Republication of the Foreign Reviews, this day published by E. R. BROADERS, 127 Washington street up stairs.

CONTENTS.—Art 1, Sketches of the Manners and Usages of Japan. 2, Wordsworth's Poetical Works. 3, Paroles d'un Croyant. 4, Burne's Travels into Bokhara. 5. Cookery—(on the Ultimate Compositions of Alimentary Substances,) by W. Prout, M. D. 6, Life of Hannah More. 7, Memoires Du Pere L'Enfant. 8, Life of Napier of Merchiston. 9, Cambridge Controversy. 10, Dacre a novel. 11, Beke's Origines Biblicæ. 12, Personal History of Louis Phillippe. feb. 7.

THE JUVENILE MISCELLANY FOR FEBRUARY.

CONTENTS—Burman Pagodas; The Chatterers; Questions about Common Things; Christmas Day, or Selfishness and Generosity; Answer to Questions on Common Things; the Veery or Little Thrush; Charley Morgan; Old Dan; Eclipse; The Beggar Boy. This day published by E. R. BROADERS, 127 Washington street, (up stairs.) feb. 7.

**LIBERAL PREACHER FOR FEBRUARY.**

JUST published, at 134 Washington St. The Liberal Preacher for February, 1835, containing a Sermon by Rev. John Pierce, D. D. of Brookline, Mass. Duties growing out of the Maternal Relation. feb 7

**PHRENOLOGICAL BOOKS.**

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.
Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical
Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen
Spurzheim's Work on Insanity, 1 vol. 8vo.
Spurzheim's Work on Education, 1 vol 12mo.
Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.
Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.
Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.
Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.
Combe's System of Phrenology, 1 vol. 8vo. with plates.
Combe's Element's of Phrenology, 1 vol. 12mo.
Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.
Also, just published, for sale as above,
Combe's Lectures on Popular Education, 1 vol. 12mo.
Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol 12mo.
A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
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**NEW ENGLAND MAGAZINE FOR FEB.**

THIS day published by E. R. Broaders 127 Washington st.

CONTENTS.

*Original Papers.*—Old News. No. 1—Slavonia. By J. G. Percival—My Visit to Niagara. By the author of 'the Gray Champion'—The Morning Star. By F. H. Hedge—The Squatter. By John Neal—Stanzas. By G. W. Greene—Decline of the Modern Drama—The Rogue in spite of Himself—Phrenology and Free Will. By Dr Caldwell—The Demon of the Study—Rev. Mr Taylor—A Glimpse at Basil Hall—Fragment from the Spanish—The Eye and Ear Infirmary—Cities. No. 1. Naples—To Governor M'Duffie—Radicalism—Lines in the Life of an Artist. By B. B. Thacher—Stanzas.

*Literary Notices.*—The Iliad of Homer, from the text of Wolf, with English notes and Flaxman's illustrative designs. Second edition. Edited by C. C. Felton, A. M., Professor of Greek in Harvard University—Tracts on sundry topics of Political Economy—Monte Auburno. Poemetto di Pieto Alessandro—Observations on some of the Methods, known to the Law of Massachusetts, to secure the selection and appointment of an Impartial Jury, in cases Civil and Criminal. By Peter Oxenbridge Thacher, Judge of the Municipal Court of the City of Boston—Recollections of a Housekeeper—Life and Treason of Benedict Arnold. By Jared Sparks—Peale's Graphics.

*Politics and Statistics.*—The Presidency—The French Question—Failure of the War scheme—Plan of the Campaign. jan 31

**VALUABLE THEOLOGICAL WORKS,**

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.
Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
Beausobre & L'Enfant, Nouv. Testament, 2 tom. 4to
Bowyer's Critical Conjectures, 1 vol. 4to
Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
Griesbachii Symbolæ Criticæ, 2 tom. 12mo
Herder's Werke, 60 Bande 18mo
Rees's Sermons, 4 vols. 8vo
Anecdotes of Bp. Watson, 2 vols 8vo
Belsham on the Epistles, 4 vols 4vo
Graves on the Pentateuch, 1 vol. 8vo
Belsham's Memoirs of Lindsey, 1 vol. 8vo
Le Courayer, de la Divinite de Jesus Christ, 1 tom. 8vo
Priestley's Memoirs, by himself; with a Continuation, by his Son. 2 vols. 8vo
Gillies's New Testament, 2 vols. 8vo
Price's Sermons, 1 vol. 8vo
Priestley's History of Early Opinions, 4 vols. 8vo
Porteus's Life of Secker, 1 vol. 8vo
Norton's General Repository and Review, 4 vols 8vo
Christian Disciple, and Examiner, complete
Unitarian Miscellany, 6 vols. 12mo
Milton on the Trinity, 1 vol. 12mo
Farm

## POETRY.

FOR THE CHRISTIAN REGISTER.

The following appeared some years since in print; but as the publication never had much circulation, I take the liberty of sending it for insertion, as it will probably be new to most readers.

### HYMN TO THE STARS.

Celestial hosts, that crowd the sky
With bright and harping quires,
And spangle yon blue canopy
With undecaying fires,—

Well might the old Chaldean sage,
Deep-taught your ways to scan,
Behold in you the mystic page,
That told the fate of man.

For who, that bathes him in the light
Of your joy-raining eyes,
Can doubt ye bear a blessed might
To mould his destinies?

They were but dreams—gay, cloud-built dreams,
Those elder sages wrought,—
But what quick soul can read your beams
Without a kindling thought?

Ye tell glad tales of upper Heaven,
And woo man's spirit thither,
Ye speak of ties that are not riven,
Of joys, that do not wither.

Youth looks to you, and dreams of hopes,
That in blue distance shine,
Strains on, and with all peril copes
The noble prize to win.

Age looks to you, and thinks of toys,
That won his earthly love,
And longs for those undying joys
Ye image forth above.

Ay, there your mystic dance ye wreathe,
And trim your golden fires,
And gazing men full deeply breathe
The breath of pure desires.

Eternal Stars! ye ever breed
Most holy thoughts in me,—
In your unfading scroll I read
My Immortality.

D. H. B.

---

The following stanzas (written by Mr R. C. Waterston) in memory of the late Rev. S. Osgood Wright, are taken from Mr B. B. Thatcher's Memoir of Mr Wright, Missionary to Liberia, in which service he early fell a sacrifice. Mr Thatcher's interesting "Memoir" has already been noticed in the Register.

High and heroic purpose! A pure soul
Yearned for the glory of a land forlorn,
Back from her skies the gathered clouds to roll,
And show the day-star of a brighter morn;
To plant the cross again where once it stood,
And living truth proclaim 'mid Teembo's silent wood.

He sought a distant shore, whereon to light
Devotion's flame—on many an altar there—
That every vale, and every mountain height,
Should whisper to bright skies the voice of prayer;
For this he left the soil in childhood trod,
And raised upon their hills the holy ark of God.

He sought to make that clime a heritage,
A home, for exiles far beyond the sea;—
To wrench the fetters worn from age to age,
And bid them be again erect and free,—
Till Africa in peaceful joy should rest,
And gather her lost sons, as children to her breast.

His task is finished. He hath found a grave
Where crystal waters murmur as they run,
And the green palm-trees in their beauty wave,
And silver fountains glitter in the sun:
Oh, blessed is his lot! for even now
He wears a martyr's crown on his illumined brow.

And blessed is his name:—for it shall stand
To all around a high and shining light,
Till Science rears her temples o'er the land,
And the proud domes of art shall cheer the sight,
And truth's deep wave through every bosom flows,
Making the desert wild to blossom as the rose.

## BIOGRAPHICAL.

[From the Independent Messenger.]

### HUGH PETERS.

This distinguished divine was third pastor of the first church in Salem, and the immediate successor of Roger Williams. He was educated at Trinity College, Cambridge. He was a zealous and eloquent preacher, a courageous patriot and statesman, and his memory will ever be cherished as the uncompromising friend of civil and religious liberty. Preaching on one occasion before the assembled rulers and divines of England, he said, "I hear much of differences, opinions, sects, heresies, and truly I think they would be less, if we did not think them so many. One error, and but one, our Savior gives caution about, and lately I have thought much upon. He says *beware of the leaven of the Pharisees*, and if we knew which that leaven were, it would help us in these fears. This I suggest therefore. Leaven hath three properties. 1st. It sowres. 2d. It tuffens, or hardens. 3d. It swells the lump. If therefore that opinion which sowres men's spirits against their brethren, and it may be against authority, that swells them, and prides them, that hardens them, and makes tough, and not easily entreated, beware of that opinion, as of the leaven of the pharisees. Errors in us, are like corn, in the sowing of it; if it lie above the ground, it may be gathered up again, but if it be plowed in and harrowed, lie under the clod, there is little hope. Whilst errors lie in the understanding, scripture, reason, argument, time, sweetnesse and tendernesse may do much to the cure; the danger is, when they lie under the will, when we shall say, we will have what we will or all shall crack; with Sampson, pull down the two great posts, that others may perish, though we perish with them. Beware of this leaven of the Pharisees." His labors were very successful in London—"above an hundred a week (to use his own words) were persuaded from sin to Christ." He lived in tempestuous times, and was a good deal connected with the important political movements of the day. His fearless independence, rendered him peculiarly obnoxious to the Royalty. He returned to England, and on the Restoration of Charles II. became a victim of his wrath. He died on the scaffold. He met death with a fortitude and resignation becoming a Christian and patriot. Just before his execution, he bent a piece of gold and gave it to a by-stander to be conveyed to his daughter as a parting token of affection, accompanied with his message: "Tell her that my heart is full of comfort. I am ready to die; weep not for me; let them weep who part, and shall never meet again. You and I shall meet again in heaven; and before this piece of gold reaches you, I shall be with God in glory, where is no night, no need of a candle, nor of the sun, for the Lord will give us light." His last words were, "Oh this is a good day! He is come that I have long looked for, and I shall be with him in glory." Near the northern margin of a beautiful little sheet of water, in the border of Wenham, Mass. is a conical eminence, called *Peters's Pulpit*, from the circumstance of Mr Peters having once preached from its top to a large concourse of people. The district on which it is situated was then called *Enon*. The township of Salem then extended to Wenham line. Mr Peters's text on the occasion alluded to, was John iii. 23. "In Enon, near Salim, because there was much water there." Mr Upham in his "Second Century Lecture" has justly remarked, that "this will ever be regarded as a classical and consecrated spot."

While confined in the tower in London, Mr Peters composed a little volume for the benefit of his daughter, entitled "A dying Father's Legacy to an only Child." On the last leaf is the following brief synopsis of its contents—furnishing a comprehensive and judicious code of rules for the regulation of the heart and life.

"Whosoever would live long and
Blessedly, let him observe these
Following Rules, by which
He shall attain to that
Which he desireth.

| | | |
|---|---|---|
| Let thy | Thoughts | be Divine, Awful, Godly. |
| | Talk | Little, Honest, True. |
| | Words | Profitable, Holy, Charitable. |
| | Manners | Grave, Courteous, Cheerful. |
| | Dyet | Temperate, Convenient Frugal. |
| | Apparel | Sober, Neat, Comely. |
| | Will | Constant, Obedient, Ready. |
| | Sleep, | Moderate, Quiet, Seasonable. |
| | Prayers | Short, Devout, Often, Fervent. |
| | Recreation | Lawful, Brief, Seldom. |
| | Memory | Of Death, Punishment, Glory. |

E. M. S.

## MISCELLANEOUS.

### THE THUNDER STORM.

BY GEORGE D. PRENTICE.

I was never a man of feeble courage. There are few scenes either of human or elemental strife, upon which I have not looked with a brow of daring. I have stood in front of battle, when swords were gleaming and circling around me like fiery serpents of the air—I have sat on the mountain pinnacle, when the whirlwind was rending its oaks from their rocky clefts and scattering them, piecemeal, to the clouds—I have seen these things with a swelling soul, that knew not, that recked not of danger—but there is something in the thunder's voice that makes me tremble like a child. I have tried to overcome this unmanly weakness—I have called pride to my aid. I have sought for moral courage in the lessons of philosophy—but it avails me nothing—at the first low moaning of the distant cloud, my heart shrinks, quivers, gasps, and dies within me.

My involuntary dread of thunder had its origin in an incident that occurred when I was a child of ten years. I had a little cousin—a girl of the same age with myself, who had been the constant companion of my childhood. Strange, that, after the lapse of almost a score of years, that countenance should be so familiar to me. I can see the bright young creature—her large eye flashing like a beautiful gem; her free locks streaming as in joy upon the rising gale, and her cheek glowing like a ruby through a wreath of transparent snow. Her voice had the melody and joyousness of a bird's, and when she bounded over the wooded hill or the fresh green valley, shouting a glad answer to every voice of nature, and clapping her little hands in the very ecstacy of young existence, she looked as if breaking away like a freed nightingale from the earth, and going off where all things were beautiful and happy like her.

It was a morning in the middle of August. The little girl had been passing some time at my father's house, and she was now to return home. Her path lay across the fields, and I gladly became the companion of her walk. I never knew a summer's morning more beautiful and still. Only one little cloud was visible, and that seemed as pure, and white, and peaceful, as if it had been the incense smoke of some burning censor of the skies. The leaves hung silent in the woods, and the waters of the bay had forgotten their undulations, the flowers were bending their heads as if dreaming of the rainbow and the dew, and the whole atmosphere was of such a soft and luxurious sweetness, that it seemed a cloud of roses, scattered down by the hand of a Peri from the far off gardens of Paradise. The green earth and the blue sea lay abroad in their boundlessness, and the peaceful sky bent over and blessed them. The little creature at my side was in a delirium of happiness, and her clear, sweet voice came ringing upon the air as often as she heard the tones of a favorite bird, or found some strange and lovely flower in her frolic wanderings.—The unbroken and almost supernatural tranquillity continued until nearly noon. Then, for the first time, the indications of an approaching tempest were manifest. Over the summit of a mountain, at the distance of about a mile, the folds of a dark cloud became suddenly visible, and, at the same instant, a hollow roar came down upon the winds, as it had been the sound of waves in a rocky cavern. The cloud rolled out like a banner-fold upon the air, but still the atmosphere was as calm and the leaves as motionless as before, and there was not even a quiver upon the sleeping waters to tell of the coming hurricane.

To escape the tempest was impossible. As the only resort, we fled to an oak that stood at the foot of a tall ragged precipice. Here we remained and gazed almost breathlessly upon the clouds, marshalling themselves like bloody giants in the sky. The thunder was not frequent, but every burst was so fearful that the young creature who stood by me shut her eyes convulsively, clung with desperate strength to my arm, and shrieked as if her heart would break. A few minutes and the storm was upon us. During the height of its fury, the little girl raised her fingers to the precipice that towered above us. I looked up and an amethystine flame was quivering upon its grey peaks—and the next moment the clouds opened, the rocks tottered to their foundations, a roar like a groan of the universe filled the air, and I felt myself blinded and thrown, I knew not whither. How long I remained insensible I cannot tell, but when consciousness returned, the violence of the tempest was abating, the roaring of the winds dying in the tree tops, and the deep tones of the cloud coming in faint murmurs from the eastern hills.

I arose and looked trembling and almost deliriously around. She was there,—the dear idol of my infant love—stretched out upon the wet green earth. After a moment of irresolution, I went up and looked upon her. The handkerchief upon her neck was slightly rent, and a single dark spot upon her bosom told where the pathway of death had been. At first I clasped her to my breast with a cry of agony, and then laid her down and gazed into her face, almost with a feeling of calmness. Her bright dishevelled ringlets clustered most sweetly around her brow, the look of terror had faded from her lips, and an infant smile was pictured beautifully there; the red rose tinge upon her cheek was lovely as in life, and as I pressed it to my own, the fountain of tears was opened, and I wept as if my head were waters. I have but a dim recollection of what followed—I only know, that I remained weeping and motionless till the coming on of twilight, and that I was then taken tenderly by the hand, and led away where I saw the countenances of parents and sisters.

Many years have gone by upon their wings of light and shadow, but the scenes I have portrayed still come over me, at times with a terrible distinctness. The old oak yet stands at the base of the precipice, but its limbs are black and dead, and its hollow trunk looking upwards to the sky as if "calling to the clouds for drink," is an emblem of rapid and noiseless decay. A year ago I visited the spot, and the thoughts of by-gone years came mournfully back to me, thoughts of the little innocent being who fell by my side like some beautiful tree of spring, rent up the whirlwind in the midst of its blossoming. But I remembered—and oh there was joy in the memory—that she had gone where no lightnings slumber in the folds of the rainbow cloud, and where the sun-lit waters are never broken by the storm-breath of Omnipotence.

My readers will understand why I shrink in terror from the thunder. Even the consciousness of security is no relief to me—my fear has assumed the nature of an instinct, and seems indeed a part of my existence.

### RUINS OF POMPEII.

We have received the following recent intelligence concerning these interesting ruins, from one of our correspondents at Rome.—*Catholic Herald.*

During the past months the men employed in the excavations of the ancient city, were engaged in opening the street which leads from the Temple of Fortune to the gate of Isis, crossing the city as if through the middle. Having continued their operations they arrived at a cross street which runs on one side, to the theatres, and on the other, to the public walls. At the beginning, or entrance of this, they found an altar, in front on which was represented the Genius of the place under the figure of a serpent, and also some paintings, exhibiting priests in the act of making libations and offering sacrifices. At a short distance from this place, they entered a small winding street or lane, which conducts to that of the Temple of Augustus. At this point of the excavations, the operations were discontinued in order that some searches might be made in two small shops, or stores that were discovered in the street of Fortune. This cessation and search took place on the 25th of the past month, October. Among the many important objects discovered, were a pair of scales of bronze, with its cup and a weight of the form of a small pear, a goblet with handles, and a hair pin. There were also found an axe, a large mass of wire, and a large quantity cylindrical pieces of bone perforated, supposed to be for the use of work women, or for counting. After having explored these two small houses, they proceeded to examine another which was discovered some days previously behind that in which the Grand Mosaic was obtained. On entering the hall, the roof of which was supported by four pillars, they discovered some bed rooms ornamented with simplicity and taste. Opposite to, or corresponding with this hall, is the audience room or tablarium elegantly embellished with stucco. Those who were employed in excavating, cleaned out two of the most conspicuous of these rooms, in one of which were found in bronze a large vessel with two handles beautifully wrought in chalk, a very small lamp with the traces of the smoke, in ivory, a woman's clasp, of a simple and neat form. In the other they discovered a very beautiful strigile of bronze, a beautiful lamp of chalk, and two vessels containing yellow and white colors for painting. These two rooms had a place set apart for a bed. In the discoveries made here what excited the most surprise, was a trunk of wood, lined with iron and variously ornamented with the heads of bronzen nails.

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[From the Preface to "Philip Van Artevelde."]

### LORD BYRON'S POETRY.

Lord Byron's conception of a hero is an evidence, not only of scanty materials of knowledge from which to construct the ideal of a human being, but also of a want of perception of what is great or noble in our nature. His heroes are creatures abandoned to their passions, and essentially, therefore, weak of mind. Strip them of the veil of mystery, and the trappings of poetry, resolve them into their plain realities, and they are such beings as, in the eyes of a man of masculine judgment, would certainly excite no sentiment of admiration, even if they did not provoke contempt. When the conduct and feelings attributed to them are reduced into prose, and brought to the test of a rational consideration, they must be perceived to be beings in whom there is no strength, except that of their intensely selfish passions, in whom all is vanity; their exertions being for vanity under the name of love, or revenge, and their sufferings for vanity under the name of pride. If such beings as these are to be regarded as heroical, where in human nature are we to look for what is low in sentiment, or infirm in character? How nobly opposite to Lord Byron's, was Shakspeare's conception of a hero:—

"Give me that man
That is not passion's slave, and I will wear him
In my heart's core; yea, in my heart of heart."

Lord Byron's genius, however, was powerful enough to cast a highly romantic coloring over these puerile creations, and to impart the charms of forcible expression, fervid feeling, and beautiful imagery, to thoughts in themselves not more remarkable for novelty than for soundness. The public required nothing more; and if he himself was brought latterly to a sense of his deficiencies of knowledge and general intellectual cultivation, it must have been more by the effect of time in so far maturing his very vigorous understanding, than by any correction from without. No writer of his age has had less of the benefits of adverse criticism. His own judgment, and that of his readers, have been left equally without check or guidance; and the decline of popular estimation which he has suffered for these last few years, may be rather attributed to a satiated appetite on the part of the public, than to a rectified taste: for those who have ceased to admire his poetry so ardently as they did, do not appear in general to have transferred their admiration to any worthier object. Nor can it be said that anything better, or indeed anything half so good, has been subsequently produced. The poetry of the day, whilst it is greatly inferior in quality, continues to be like his in kind. It consists of little more than a poetical diction, an arrangement of words implying a sensitive state of mind, and therefore more or less calculated to excite corresponding associations, though, for the most part, not pertinently to any matter in hand; a diction which addresses itself to the sentient, not the percipient properties of the mind, and displays merely symbols or types of feeling, which might exist with equal force in a being the most barren of understanding.

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Writers and Readers.—Fifty years ago the chief literary men did not follow the cry of the mob, but led it. There is but one demand,—"Be piquant; it is useless to write and print unless you are piquant." All therefore is sacrificed to piquancy; not only good taste, but solid truth is sacrificed to piquancy; chaste writers are driven out of the field.

The public now, perhaps, read a great deal, but in so confused and immethodical a manner that they retain no impressions; it is like an evanescent stamp upon moist sand. All they learn is to deface what they once had been taught, and to have no opinions at all,—except that every one may think after his own fashion, and that all old received principles are narrow and unenlightened prejudices. There is scarcely any good faith in modern writing; all is written on one side, in the spirit of an advocate. The public thus become superficial, vain, conceited, talkative, heartless. They will pay no respect or attention to any author who does not write on their side and echo their own opinions. A teacher they disdain, an adviser they smile at, a contradictor they cover with obloquy. Then, under such circumstances, who that will not make himself a slave will continue to be an author?—*Sir Egerton Brydges.*

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Burns.—The Edinburgh Reviewers observe of Burns, that they think more of his practical genius from the history of his life, even than from his writings. The observation is a just one; and something of the same sort had been already said by others. Allan Cunningham's Life, which I have just perused, is an eloquent and generous defence of one of the truest poets and noblest of beings. He has made the poet come out bright and pure ore from the fiery furnace. Beautiful as Burns was in description, he was still more beautiful in sentiment; and real unaffected sentiment will always be victorious. It is Burns's glory that he did not write as an artist. If he had a higher and more classical education, and had been born in a more fashionable and worldly station of life, he would not have written so well. In that case his raciness and force would have been filed and polished down. It is Burns's life which has thrown a halo round his poetry.—*Ib.*

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A Literary Curiosity.—The only copy known to exist of the statute-book of the New Haven Colony, is in the library of the Antiquarian Society, at Worcester. It may be considered in some sort the parent-stock of the far famed Connecticut blue laws, as it bears date previous to the enactment of those laws. The New Haven Colony, it will be remembered, bore the same sort of relation to the Connecticut Colony, as in the original territorial distribution of this State was borne by the Plymouth or Old, to the Massachusetts or Bay, Colony. The New Haven Colony was founded in 1639, and united to Connecticut in 1665. The little book of laws above mentioned, was printed about eleven years after the settlement of the Colony, under the superintendence of Theophilus Eaton. For many years it has been believed to be lost beyond hope of recovery; two or three of the historians of Connecticut have complained that after a diligent search in many libraries, they had been unable to find a copy. A year or two since, the indefatigable librarian of the Antiquarian Society discovered this long sought unique in some remote house where it had been handed down from father to son without knowledge of the peculiar value which its rarity had caused to be attached to it. He is now making a copy of it for the Government of Connecticut, which is thus obliged to resort to one of the literary institutions of a sister State for the elucidation of the earliest and one of the most interesting periods in her annals.

The laws of the Connecticut Colony, (called *blue laws*, we believe, from the color of the paper on which they were printed, or with which they were covered,) were reprinted some years since, and their oddity secured them an extensive sale. The New Haven laws are said to partake quite as much of the quaintness and simplicity of their time. All the regulations they contain, from the highest to the lowest in importance, from the penalty of death for murder, to that of fine and stocks for courting on Sunday evenings, are backed by a marginal reference to chapter and text of the Bible. Thus a law providing for inspection and branding of casks made for sale, is corroborated by reference to some passage (we believe) from Micah.

*Greenfield Mercury.*

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Produce of an Acre.—The Maine farmer enumerates the following articles as the produce of a single acre of ground, the late season. The land was cultivated by Stewart and Wardsworth Foster, but its situation is not mentioned:—

Half ton of hay; 100 bushels of potatoes; 80 bushels russets, greenings and Baldwin apples; 13 bushels of pears; 25 1-2 bushels of parsnips; 12 1-2 bushels of beets; 6 bushels carrots; 85 1-2 bushels of onions; 1 bushel corn; 1 bushel beans; 210 pounds Isabella and Lisbon grapes; 283 cabbage heads; 100 bunches of onions, carried to market; 10 bushels of cucumbers for pickles; 28 bushels of cider apples; 8 lbs. of dry sage; 81 apple trees in a bearing state, and four pear trees; 3 bushels of currants; 3 bushels of turnips; 100 grape roots raised and sold, and ready to sell next spring; 332 Mulberry trees fit to sell—and a plenty of green sauce of all kinds for two families.


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These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three germanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

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RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

Boston, Nov, 10, 1834.

*Messrs. Russell, Odiorne & Co.*—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. Bailey,
(Principal of the Young Ladies' High School, Boston.)

Williams' College, Oct. 2, 1832.

*To Mr. Frederick Emerson, Sir*—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
Albert Hopkins,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

Burlington, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
James Dean,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

Cambridge, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen,*—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanatians, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

Benjamin Peirce,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

*From the Boston Public School Masters, in the Department of Writing and Arithmetic.*

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

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| P. Mackintosh, Jr. | Abel Wheeler |
| James Robinson | J. Fairbank |
| Otis Pierce | J. P. Lathrop. |
| Levi Conant. | |

*City of Boston.*

At a Meeting of the School Committee, Nov. 18 1834.

*Ordered*, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel.*

*Ordered*, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

Attest, S. F. M'Cleary, Sec'ry.

*The First part was already adopted by a previou order. nov 28.

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The work consists in part of original matter, and in part of selections from such writings as are adapted to the purpose in view. In these selections, care has been taken to draw from such sources as are not generally accessible to children, so that the whole volume will be in most cases new; and the Editors hope that it may render some aid at least to parents in their efforts to exert a proper influence over their children, and to find suitable and interesting employment for them on the sacred day.

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The Unitarian for December 1834.

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